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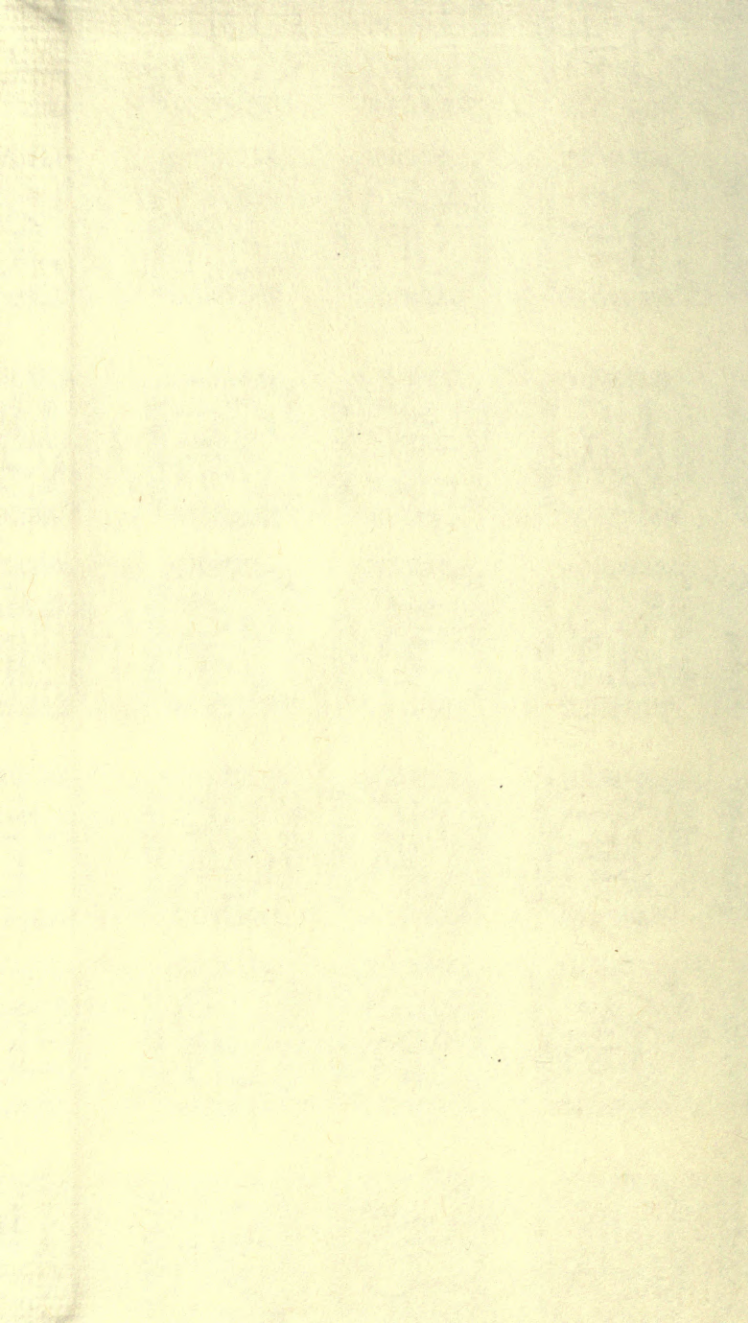


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H O R A E B I B L I C A E.

QUARE quis tandem me reprehendat, si quantum cæteris ad festos dies ludorum celebrandos, quantum ad alias voluptates, et ad ipsam requiem animi et corporis conceditur temporis : quantum alii tempestivis conviviis, quantum aleæ, quantum pilæ, tantum mihi egomet ad hæc studia recollenda, sumpsero.

Cic. pro Archiâ.

PRINTED IN THE YEAR 1707.

Sir William Scott
With the Author's Regards.
TO

SIR JOHN COURTENAY THROCKMORTON,

BART.

THE FOLLOWING

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HORÆ BIBLICÆ.

WITH a view to impress on the memory, the result of some miscellaneous reading on different subjects of BIBLICAL LITERATURE, the following notes were committed to paper. It may be found, that, they give,

I. Some history of the rise and decline of the Hebrew language, including an account of the Mishna, the Two Gemaras, and the Targums :
II. Some account of the Hellenistic language, principally with a view to the Septuagint version of the Bible : III. Some observations on the effect produced on the style of the New Testament, 1st. by the Hellenistic idiom of the writers ; 2dly, by the Rabbinical doctrines, current in Judæa, at the time of Christ's appearance, and by the controversies among the sects, into which the learned were then divided ; 3dly, by the literary pursuits of the Jews, being confined to their religious

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gious tenets and observances; 4thly, by the political subserviency of the Jews to the Romans; 5thly, by their connections and intercourse with the neighbouring nations; and 6thly, by the difference of the dialects, which prevailed among the Jews themselves: IV. Some account, 1st, of the biblical literature of the middle ages; 2dly, of the industry of the Monks; and 3dly, of the industry of the Jews, in copying Hebrew manuscripts: V. Some notion of the Masorah, and the Keri and Ketibh: VI. Some notion of the controversy respecting the nature, antiquity, and utility of the vowel points: VII. Some general remarks,—1st, on the history of the Jews after their return from the Babylonish captivity to the birth of Christ; 2dly, on the persecutions suffered by the Jews; 3dly, on their present state; 4thly, on their religious tenets; 5thly, on the appellations of their doctors and teachers; 6thly, on the Cabala; 7thly, on their writers against the Christian religion; and 8thly, on their principles respecting religious toleration: VIII. Some observations on the nature of the Hebrew manuscripts, and the principal printed editions of the Hebrew Bible: IX. Some account of the principal Greek manuscripts of the New Testament: X. Of the biblical labours of Origen: XI. Of the polyglottic editions of the New Testament: XII. Of the principal Greek editions of the New Testament: XIII. Of the oriental versions of the

New

New Testament: XIV. Of the Latin Vulgate: XV. Of the English translations of the Bible: XVI. Of the division of the Bible into chapters and verses: XVII. Some general observations on the nature of the various readings of the sacred text, so far as they may be supposed to influence the questions respecting its purity, authenticity, or divine inspiration.

I.

Ist. The claim of ~~THE HEBREW LANGUAGE~~ to the highest ^{antiquity} ~~authority~~ cannot be denied: its pretensions to be the original language of mankind, and to have been the only language in existence before the confusion at Babel, are not inconsiderable. In a general sense it denotes the language used by the descendants of Abraham, in all the variations of their fortune, before and after they became possessed of the promised land, during their captivity in Babylon, to the time of their final dispersion; and from their final dispersion, so far as they retained a peculiar language of their own, to the present time. But it may be more accurately considered, under the three distinct idioms of South Chanaanitic, Aramæan, and Talmudical.

I. 1. It evidently received the appellation of *South Chanaanitic*, from its being the idiom of the inhabitants of the land of Chanaan: and, as no material alteration took place in it, during the long period which elapsed, from Abraham's arrival in Chanaan, till the captivity, it is known, through

the whole of this period, by that appellation. It may be supposed to have arrived at its perfection in the reign of Solomon. Nice observers profess to remark in it, some degree of falling off from that time, and have therefore pronounced his reign to be the golden, and the prophesyings of Isaiah to be the silver age of the Hebrew Language. During the captivity of the Jews in Babylon, their language was far from being wholly forgotten by them. On their return, it was greatly their wish to restore it: but their commixture with the natives of the country, where they had been captives, the residence of many of them in the neighbouring nations, their intercourse and habits with the subjects of other kingdoms, and their frequent political connections with the Seleucidan monarchs, introduced into it a multitude of foreign words and foreign idioms. In the progress of time they debased it altogether, and, in a manner, converted it into another language.

I. 2. In this state, it is known by the appellation of *Aramæan*. That appellation is given it from the immense territory of land, which extends from Palestine, and the adjacent country bordering on the Mediterranean, to the Euphrates, and beyond the Tigris. It was known to the Jews, by the general name of Aram. The language in use throughout this extensive territory, was divided, principally into two dialects, the Syriac and the Chaldee; the first was called the West Aramæan, and was spoken by the inhabitants

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of Jerusalem and Judæa; the latter was called the East Aramæan, and was spoken by the inhabitants of the Galilæa Gentium. Both are commonly included under the general name of Chaldee. The learned, however, still cultivated the study of the old Hebrew or South Chanaanitic, and it was used in the service of the synagogue. Thus it continued the language of literature and religion, but the language of common discourse was the Aramæan. Such was the state of the Jewish language, at the time of the arrival of Christ; such it was spoken by him, in his familiar instructions and conversations; and such, with some variation, it continued till the final dispersion of the Jews, after the destruction of Jerusalem.

I. 3. Notwithstanding the destruction of the city of Jerusalem, a large portion of the Jews remained, or established themselves, in Judæa. By degrees they formed themselves into a regular system of government, or rather subordination, connected with the various bodies of Jews, dispersed throughout the world. They were divided into the Western and Eastern Jews. The Western, were those who inhabited Egypt, Judæa, Italy, and other parts of the Roman empire; the Eastern were those who were settled in Babylon, Chaldæa, and Persia. The head of the Western Jews was known by the name of Patriarch; the head of the Eastern Jews was called, Prince of the Captivity. The office of patriarch was abolished by the imperial laws,

about the year 429: from which time, the Western Jews were solely under the rule of the chiefs of their synagogues, whom they called primates. The princes of the captivity had a longer, and a more splendid sway. They resided at Babylon or Bagdad; and exercised their authority over all the Jews who were established there, or in the adjacent country, or in Assyria, Chaldæa, or Parthia. They subsisted as late as the 12th century. In the midst of their depression and calamities, the Jews were attentive, in some measure, to their religion and language. With the permission of the Romans, they established academies. The most famous were those of Jabnes and Tiberias. About the reign of Antoninus Pius, Rabbi Jehuda Hakkadofsch, published a collection of Jewish traditions, called the *Mishna*, the style of which seems to shew, that, their attempts to restore their language had not been unsuccessful. A Latin translation of it was published by Surenhusius, at Amsterdam, 1698—1713, in six parts or volumes, folio. As a supplement to this, the first *Gemara* was written, for the use of the Jews of Judæa, whence it is called the *Gemara* of Jerusalem. The style of it is so abrupt and barbarous, that, the most profound Hebraists almost confess their inability to understand it. After the death of Antoninus Pius, a fresh persecution broke out against them, and they were expelled from their academies within the Roman empire. The chief part of them fled to
Babylon,

Babylon, and the neighbouring countries; and there, about the 5th century, published what is called the Second or Babylonish Gemara, exceeding the former in barbarism and obscurity. A translation of it was begun in Germany by Rabe. The Mishna and the two Gemaras form what is called the *Talmud*, and the idiom of this collection is called the *Talmudical*. It was used by many of their writers. About the year 1038 the Jews were expelled from Babylon. Some of the most learned of them passed into Africa, and thence into Spain. Great bodies of them settled in that kingdom. They assisted the Saracens in their conquest of it. Upon that event, an intimate connection took place between the disciples of Moses and the disciples of Mahomet. It was cemented by their common hatred of the christians, and subsisted till their common expulsion. This is one of the most brilliant epochs of Jewish literature, from the time of the destruction of Jerusalem. Even in the darkest ages of their history, they cultivated their language with assiduity, and were never without skilful grammarians, or subtle interpreters of Holy Writ. But, with respect to the period we are speaking of, it was only during their union with the Saracens, and under the Kalifat, that they ventured into general literature, or used, in their writings, a foreign, and consequently in their conceptions, a profane language.

In the literature of the Jews, the *Targums* fill a considerable space. They are paraphrases, which, at

different times, and by different hands, have been made, in the Chaldee language, of all the Hebrew parts of the Old Testament. They have various degrees of merit. What is called the Targum of Onkelos is a paraphrase of the Pentateuch, and is executed far better than any other.

II.

The only instance, in which, before the birth of Christ, the Jews appear to have used a profane language, was in the translation of the Bible made by the SEPTUAGINT.

II. 1. With respect to the *Style*: It has been observed, that the policy of the Romans to extend, with the progress of their arms, the use of the Latin language, was attended with greater success in their ~~Western~~ than in their ~~Eastern~~ conquests; so that, while the language of Rome was readily adopted in Africa, Spain, Gaul, and Pannonia, the Greeks preserved their language; and it continued to be spoken in their various colonies, from the Hadriatic to the Euphrates and the Nile, and in the numerous cities in Asia, founded by the Macedonian kings. All of them abounded with Jews. They were known by the name of Grecian or Hellenistic Jews, from the application which the Jews made of the term Hellenistic, to describe them as residing in Grecian cities, and speaking the Grecian language. Alexandria, upon many accounts, was, in their regard,

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the capital of the countries they inhabited. By living among the Greeks, they naturally acquired their language; but they incorporated into it numberless words and phrases of their own. This must always be the case where foreigners acquire a language. It was so in a particular manner with the Jews, as they acquired the Grecian language rather by practice than grammar, and as they did not live promiscuously among the natives, but separately, in large communities, among themselves. Besides, they had a more than common reverence for the sacred book. It comprized all their religion, all their morality, all their history, all their politics, and whatever was most excellent of their poetry. It may, therefore, be said to have contained all their language and its phrases. Unavoidably they would be led to adopt its idiom, even in their ordinary discourse, and to introduce it into their writings. The consequence was, that, always bearing in their minds the idiom of their mother tongue, they moulded the Greek words into Hebraic phrases, and sometimes even used the words themselves in an Hebraic sense. The effect of this was the more striking, as no languages are more dissimilar than the Hebrew and the Greek; the copiousness and variety of the latter, in every possible sense, in which those words are applicable to language, forming a strong contrast to the simplicity and penury of the ^{former} ~~latter~~. Hence, when the Jews came to translate the sacred writings into Greek, their version

sion carried, in every part of it, the strongest tincture of their native idiom: so that, though the words were Greek, the phraseology was every where Hebrew. This was greatly increased by the scrupulous, not to say superstitious attachment of the Jews to the Holy Writings, which led them to translate them in the most servile manner. To this must be added, that the whole tenor of the Holy Writings relates to facts and circumstances peculiar, in many respects, to the chosen people. Besides,—the duties, which they inculcate, and the sentiments they express or produce, were unknown to the writers of Greece. In expressing them, therefore, the translators were often at a loss; and then, for want of a corresponding or equivalent word to convey their author's meaning fully, they were constrained to do the best they could by approximation. The letter written by the German Jews, residing in England, to their foreign brethren, recommending Doctor Kennicott to their protection and assistance in his biblical pursuits, (published by him in his *Dissertatio Generalis*), is a curious specimen of the language of a Jew, when he attempts to express modern, and, in his respect, foreign ideas, in the Hebrew language.

II. 2. With respect to the *History of the Septuagint*, there scarcely is a subject of literature upon which more has been written, or of which less, with any degree of certainty, is known. The popular account of its being made in the reign of Ptolemy

Ptolemy Philadelphus, at the suggestion of Aristæas, and under the direction of Demetrius Phaleræus, by seventy or seventy-two Jews, shut up in cells, appears to be generally exploded. The prevailing opinion is, that it was made at Alexandria, at different times, and by different interpreters; but that all of them were Jews. The Pentateuch, the book of Job, and the Proverbs, are the parts of the version most admired. The principal editions are, the Vatican, published in 1587, and Mr. Grabe's, printed at Oxford in 1707, from the famous Alexandrine Manuscript. A splendid edition of it is now preparing at Oxford, under the care of Doctor Holmes. The version of the Septuagint is the version generally cited by the apostles and the fathers, and has always been of the highest authority in the church of Rome. It is the authentic version of the Greek church: the ancient Vulgate was a translation from it.

III.

III. 1. This leads to the mention of the **STYLE OF THE BOOKS OF THE NEW TESTAMENT**. Most probably all of them were originally written in Greek, except the Gospel of Saint Matthew and the Epistle of St. Paul to the Hebrews. *The Style* of the writers is nearly the same as that of the Septuagint; but it is more free from Hebraisms, and approaches, somewhat nearer, to the Grecian idiom: in each, however, the Hebrew phraseology is

is equally discernible. To mention some particulars,—in each, the same use is made of the double substantive to supply the Jewish want of adjectives, as “kingdom and glory” to express a “glorious kingdom;” “mouth and wisdom” to express a “wise discourse.” In each, the words, “of God,” are used to denote the superlative degree, in comparison; as “the mountains of God” and “the cedars of God” for “very high mountains” and “very high cedars.” In each, the difficulty, and, on many occasions, the impracticability of accommodating the conjugations of the Hebrew language to the Grecian modes and voices, and the Hebrew connectives to the Greek particles and prepositions, every where appear. But, besides a peculiarity of style, from the perpetual recurrence of Jewish phraseology, the New Testament has, in common with the Old, the leading features of the oriental style of instruction,—short aphoristic sentences, and frequent use of allegory and parable. In each, extreme simplicity of phrase is joined, throughout, to extreme boldness and pomp of imagery; and both are rendered the more striking by their proximity. This is frequently seen in the most familiar discourses recorded of Christ by the Evangelists. Even in the Sermon on the Mount the subject and the simile are often united in a manner which the nations of the West have never employed out of poetry. In these, and in many other instances, a considerable degree of similitude is discoverable between
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tween the Greek of the Septuagint, and the Greek of the New Testament: in some respects, however, the Greek of the New Testament has strong peculiarities.

III. 2. One of the most striking of these was a consequence of the *Rabbinical doctrines* and disputes, which, at the time of Christ's mission, prevailed in Judæa. Notwithstanding the unsocial temper and habits of the Jews, and their decided aversion from intercommunity with strangers, it was impossible that such numbers of them should inhabit the cities of Greece, without imbibing something of the literary and inquisitive spirit of that people. The consequence was, that they gave into a variety of disputes, and, as is usual in these cases, were divided into sects. The principal of them, were the *Pharisees* and the *Saducees*. The former had subsisted one hundred and fifty years before the arrival of Christ: they gave too much to tradition, and deluged the plain simplicity of the Mosaic law in a multitude of scriptural glosses and comments. They affected great austerity of morals, and practised numberless superstitions. They held the chief offices both in church and state, and had the greatest influence over the common people. The Saducees were a more ancient sect: they were distinguished by their adherence to the word of the sacred writings, interpreting it always in its most literal sense, and rejecting, with contempt, all traditionary reasonings and observances. But, at the same time
that

that they professed a strict, not to say a bigotted adherence to the law of Moses, they held, by a strange contradiction, the loosest opinions. They denied a future state, and, as far as is consistent with any belief in the holy writings, were Epicureans both in practice and theory. In opposition to the Pharisees, who were fatalists, they maintained the freedom of the human will. They avoided interfering in public concerns, and were few in number, but of the highest quality. *The Scribes* had originally their name from transcribing, or making copies of the law. By degrees they became the expounders of it. They may be considered as the public teachers of the Jewish theology. Like all others, who held offices, or interfered in public concerns, they were under the guidance, and obliged to profess the principles, and imitate the manners of the Pharisees. The *Herodians* were rather a political than a religious sect. Herod, whether an Idumæan by birth, or descended, as many suppose, from one of the Jewish families, who returned from the Babylonish captivity, unquestionably belonged to a family which had long professed the Jewish religion, and was ranked among the tribe of Judah. But he seems to have had neither external reverence, nor internal respect, for the religious institutions of his country. He built temples in the Grecian taste; erected statues for idolatrous worship; adopted, in his ordinary habits of life, Roman manners and Roman usages; and, in his

his public capacity, was absolutely devoted and subservient to Roman politics. This brought upon him the hatred of the Pharisees, who were zealously attached to the independence of their country, and bore the Roman yoke with the utmost indignation. But many of the Jews, particularly of the Saducees, embraced his politics, and, on that account, received from their countrymen the name of Herodians, an appellation, in the general notion of the Jews, of the highest contumely. Such was the state of the religious sects among the Jews at the time of the birth of our Saviour. The Rabbins, or the teachers of each sect, defended their tenets with the greatest zeal and pertinacity.

III. 3. All of them however agreed in thinking their religious tenets and observances were the only objects worthy of their attention. It followed, that their literary controversies, instead of embracing, like those of the philosophical sects of the Pagans, the wide circle of general literature, *were directed and confined to their religion and religious institutions*, and were exhausted in questions and discussions immediately, or remotely, referrible to those objects. They were sometimes striking by their refinement and abstruseness, but were often idle and visionary. These religious contentions necessarily produced a considerable effect on the language of the Jews; and, whether they expressed themselves in Greek or in Hebrew, led them to adopt new terms and expressions. These,
which

which may be called Rabbinisms, frequently occur in the New Testament.

III. 4. Another peculiarity of the language of the New Testament, is its *occasional Latinism*. This was originally owing to their political subserviency to the Romans. The celebrated prophecy of Jacob, (Gen. ch. 49. v. 10.), had foretold "that the sceptre should not depart from Judah, nor a lawgiver from between his feet, "until the Shiloh should come." Both antient and modern Jews agree, that the Messiah was designed by the Shiloh. When the Assyrian monarch led the ten tribes of Israel into captivity, the sceptre departed from *them*, and the lawgiver from *their* feet. But the sceptre and the lawgiver were preserved to Judah, and remained to him, till Judæa was reduced into a province by the Romans. The first interference of the Romans, as conquerors, in the affairs of Judæa, was in consequence of their conquest of Syria. From that time, they appointed the High Priests. Still, though they changed the order of succession, at their pleasure, they uniformly confined their choice to one of the sacerdotal family. In other respects, they left the Jews in the full possession, both of their civil and ecclesiastical government, till the death of Archelaus, the immediate successor of Herod. The year after his death, they reduced Judæa into a Roman province. Then it was, that the power of life and death was taken from the Jews, and justice

was thenceforth administered in the name and by the laws of Rome. Then, therefore, but not till then, the sceptre departed from *Judah*, and the lawgiver from *his* feet. It may easily be conceived what effect the overpowering influence and dominion of Rome would have, both on the written and the spoken language of *Judæa*.

III. 5. The New Testament abounds also with expressions introduced into it, in consequence of the unavoidable *intercourse of the Jews with their Asiatic, Syrian, and Arabian neighbours*. It is observable, that here, as in most instances where Asia is spoken of, with a reference to the New Testament, the word denotes a very small part of the territory, generally included under that denomination. It denotes, in its largest sense, the continent of the world, on the eastern front of Europe; in a less large sense it denotes the great peninsula between the sea of Pontus and the Mediterranean; in a more confined sense, it denotes the part of Asia on the western side of the Taurus; in a sense still more confined, it denotes the proconsular Asia, or the Asia propria of Ptolemy, comprising Lydia, Ionia, Caria, Mysia, Phrygia, and the proconsular Hellespont. But, in the New Testament, it generally denotes a still narrower tract of country; that part only of proconsular Asia, which comprizes the country of Ephesus and Lydia. With the inhabitants of this country, the Jews had some intercourse, and the industry of

commentators has traced, in many instances, its idiom in the new scriptures. In other instances they have traced in them the language of Persia, Arabia, and particularly of Syria.

III. 6. It should also be observed, that, *among the Jews themselves, there was a considerable difference of dialect.* The first division of the country was that, by Joshuz, of the whole land of Canaan among the twelve tribes. To this a total end was put, by the destruction of the ten tribes, by Salmanasser, and of the two remaining tribes, by Nebuchadnezzar. After the return of the Jews from their captivity, in Babylon, and at least as early as their government under the Assyrian princes, the nation was distinguished by a fourfold distinction. The first, was Judæa, including Idumæa; the second, was Samaria; the third, was Galilæa, distinguished into the Galilæa Superior, or the parts bordering on Phœnicia and Syria, and the Galilæa Inferior, comprising Tiberias, Nazareth, Caphernaum, the Itabyrian Mountain, and the Decapolis; the fourth, was Peræa, which comprised, with some increase, the portion of the Promised Land, occupied by the tribes of Ruben and Gad. All these were under the government of Herod the Great. Upon his death, Augustus allotted Judæa, Idumæa, and Samaria, to his son Archelaus, under the title of Ethnarch; Galilæa and Peræa, to Herod Antipas, another of his sons, under the title of Tetrarch;

trarch; and Ituræa, and Trachonitis, and the greatest part of the country beyond the Jordan, to Philip, his other son, under the same title. Some time after, Archelaus and Herod Antipas were banished, and the territories in their governments were reduced into a Roman province. On the death of Philip, the territory in his government was added to the tetrarchate of Syria. Each of these divisions had its own provincial dialect. The speech of Peter, when Christ appeared before the tribunal of Caiaphas, betrayed him to be a Galilæan. But a difference of dialect was the slightest of the many points of difference between the *Samaritans* and the general body of the Jews. They were of a different origin; the Samaritans being a mixed body of people, chiefly Cuthites, but all of heathenish extraction, sent by the king of Assyria to repopulate the kingdom of the ten tribes, whom he had carried into banishment. Some time after their arrival into the land of Israel, they embraced the worship of the true God, and built a temple to his honour on mount Gerizim, asserting against the Jews, that it was the place consecrated by God himself to his worship. They admitted the divine authority of the Pentateuch, but rejected the other books of ~~Moses~~. It is supposed they worshipped several heathen deities in conjunction with the true God. Religious hatred seems never to have been carried further than it was between the Jews and the Samaritans.—Such was the general

state of the Jews, as far as it may be supposed to have influenced their language at the time of the arrival of Christ. Whatever influence it had on their language when they expressed themselves in Hebrew, the same, and not in a less degree, it had on it, when they expressed themselves in Greek.

IV.

The biblical labours of Origen and St. Jerom are well known, and will be mentioned in a further part of these observations. FROM THE DEATH OF ST. JEROM, TO THE REVIVAL OF LETTERS UNDER THE PONTIFICATE OF LEO THE Xth, a period of about one thousand years, now comes under consideration.

IV. 1. *The comparatively low state of literature, and of the arts and sciences, during this middle age, must be acknowledged; but justice claims our gratitude to the venerable body of men, who strove against the barbarism of the times, and to whose exertions we entirely owe all the precious remains of sacred or profane antiquity, that survived that calamitous æra. For whatever has been preserved to us of the writers of Greece or Rome; for all we know of the language of those invaluable writers; for all the monuments of our holy religion; for the sacred writings which contain the word of God; and for the traditions of the wise and the good respecting it, we are solely, under providence, indebted to the zeal and exertions of the priests*
and

and monks of the church of Rome, during this middle age. If, during this period, there were a decay of taste and learning, it is wholly to be ascribed to the general ruin and devastation, brought on the christian world, by the inroads and conquests of the barbarians, and the other events, which were the causes, or the consequences of the decline and fall of the Roman empire. Besides, while we admit and lament, we should not exaggerate, the literary degradation, of the times, we speak of. Biblical literature, the immediate subject of the present inquiry, was by no means entirely neglected. Doctor Hody, in his most learned *Historia Scholastica Hebraici Textus Versionumque Græcæ et Latinae Vulgatæ*, places this circumstance beyond the reach of controversy. He proves, that, there never was a time, even in the darkest ages, when the study of the original language of the Holy Writings was wholly neglected. In England alone, the works of the venerable Bede, of Holy Robert of Lincoln, and of Roger Bacon, shew how greatly it was prized and pursued there.

IV. 2. Copies of works were not then multiplied, at the party's will, by the instantaneous operation of the press. They were transcribed by the labour of individuals, a task of infinite pains and perseverance, and to which, (for gain was out of the question), nothing but the conscientious and unwearied *industry of a religious* copyist, was equal. To this Gerhardus Tychsen, the protestant pro-

fessor of philosophy and oriental literature, at Buzot, in his *Tentamen de variis Codicum Hebræorum Veteris Testamenti, MSS. Rostockii 1772*, bears an ample testimony. He observes, that, all manuscripts, of the Masorah, with figures of dragons, sphinxes, bears, hogs, or any other of the unclean animals; all manuscripts of the Testament, with the Vulgate translation, or corrected to it, or corrected to the Septuagint version; all manuscripts, not written with black ink, or in which there are words written in golden letters, or where the words or the margin are illuminated, and all manuscripts, where the word Adonai is written instead of the word Jehovah, were written by christians, and not by Jews. "I am sensible," says he, "that, it is the general opinion, that, the study of the fine arts was buried during the middle ages. It is not, however, less certain, that, while, during many ages, literature was crushed every where else, she found a refuge in monasteries. From unexceptionable evidence, it may be shewn, that, while some of the monks applied themselves to the study of divinity, medicine, or dialectic, others made themselves thoroughly acquainted with the Hebrew language, in order to confound the Jews, in their disputes with them, by producing the original text; others, (of whom some were proselytes from the Jewish religion), attained the highest skill in calligraphy, and copied Hebrew manuscripts." "I cannot deny," he says in
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another part of his work, “that in Spain, formerly
 “the paradise and nursery of monks, calligraphy
 “arrived at its summit of excellence, particularly
 “in monasteries. The Jews, with whom Spain
 “at that time abounded, appear to have learnt it
 “from them. In proof of this assertion, I may
 “appeal to some Hebrew manuscripts, I myself
 “have seen, where the letters, throughout, are so
 “equal, that the whole has the appearance of print.
 “Frequently, after reflecting on this singular cir-
 “cumstance, I have been inclined to think, that,
 “the monks, who cultivated the study of calligraphy
 “with great eagerness, had the forms of all the
 “letters of the alphabet, impressed into, or engraved
 “out of thin plates; that, whole pages or columns
 “of these plates were placed under the parchment
 “or vellum, on which it was intended to write,
 “and then, by drawing a pencil over them, they
 “were able to produce this surprising equality of
 “letters; or, it may have been that the shapes or
 “forms of the letters were first imprinted upon
 “the parchment or vellum, and afterwards filled
 “up.” Such is the acknowledged merit of the
 monks as transcribers of the Holy Writings.

IV. 3. *The Jews bestowed, on the copies made by
 them, even an excess of care.* It has been a con-
 stant rule with them, that, whatever is considered as
 corrupt, shall never be used, but shall be burnt, or
 otherwise destroyed. A book of the law wanting
 but one letter, with one letter too much, or with

an error in one single letter, written with any thing, but ink, or written on parchment made of the hide of an unclean animal, or on parchment, not purposely prepared for that use, or prepared by any but an Israelite, or on skins of parchment tied together by unclean strings, shall be holden to be corrupt: that, no word shall be written, without a line first drawn on the parchment; no word written by heart, or without having been first pronounced orally by the writer: that, before he writes the name of God, he shall wash his pen; that, no letter shall be joined to another; and that, if the blank parchment cannot be seen all around each letter, the roll shall be corrupt. There are settled rules for the length and breadth of each sheet, and for the space to be left between each letter, each word, and each section. These, Maimonides mentions as some of the principal rules to be observed in copying the sacred rolls. Even to this day, it is an obligation on the persons who copy the Sacred Writings, for the use of the synagogue, to observe them. Those who have not seen the rolls, used in the synagogues, can have no conception of the exquisite beauty, correctness and equality of the writing.

V.

But the attention of the Jews was by no means confined to the writing of the copies of the holy word; they made almost incredible exertions to preserve

preserve the GENUINENESS AND INTEGRITY OF THE TEXT.

V. 1. This produced, what has been termed the *Masorah*, the most stupendous monument, in the whole history of literature, of minute and persevering labour. The persons who were employed in it, and who afterwards received from it, the name of Masorites, were some Jewish literati, who flourished after the commencement of the christian æra. With a reverential, not to say a superstitious attention, of which history does not furnish an instance, to be urged in comparison with it, they counted all the verses, words, and letters of all the twenty-four books of the Old Testament, and of each of those twenty-four books, and of every section of each book, and of all its subdivisions. "Then," (says Doctor Benjoin in his valuable preliminary discourse to his Translation of the Prophet Jonah), "they counted the number of all the
 "similar words of each section, and of every sub-
 "division of that book. For instance, so many
 "times the word Elohim occurs in the first subdi-
 "vision of the first section, and so many times oc-
 "curs the same word in the whole section, and so
 "many times, in the whole book. Not satisfied
 "with this, they counted every word that must be
 "written with a certain letter, which is called full
 "with such a letter, and which word would have
 "the same sound, if it were written without that
 "letter. Then they counted every word that must
 "be

“be written without such a letter, and which word
 “would have the same pronunciation, if it were
 “written with that letter. Then they pointed out
 “every verse, in which such or any other word
 “occurs, by mentioning the first three or four
 “words, the first part of each sentence in which
 “that word is written, in such and such a manner,
 “that is, with or without such a letter.” Such is
 the celebrated Masorah of the Jews. Originally it
 did not accompany the text. Afterwards the greatest
 part of it was written in the margin. To bring it
 into the margin, it was necessary to abridge the
 work itself. This abridgment was called the *Ma-*
serah Parva. Being found too short, a more co-
 pious abridgment of it was inserted. This, in con-
 tradistinction from the other Masorah, was called
 the *Masorah Magna*. The omitted parts were added
 at the end of the text, and this was called the *Ma-*
serah Finalis.

V. 2. In the Jewish manuscripts and printed
 editions, a word is often found inclosed in a circle,
 or with an asterisk over it, and a word written in
 the margin of the same line. The former is called
 the *Kethibh*, the latter the *Keri*. In these, much
 mystery has been discovered by the Masorites.
 Some have supposed them coeval with the text;
 and that they were communicated, verbally, by
 Moses himself: so that he instructed the people
 generally, and the Levites, his own people, in par-
 ticular, that the word he had written in such a
 manner,

manner, should be understood in such another manner, and communicated his reasons for it. This, they say came by oral tradition, to the Masorites, who committed it to writing. The more prevailing opinion is, that, they are partly various readings collected from the time of Esdras, and partly critical observations, or as they have been called insinuations, of the Masorites, to substitute proper or regular for improper and irregular, and sometimes decent, for indecent expressions, in the text. It is observable, that, none of them occur in the Prophecy of Malachi.

VI.

The next care of the Jews, was to ascertain and fix the pronunciation. With this view they invented the *Vowel Points*. To understand this, it may be proper to observe, that, every language necessarily consists of those sounds, which are produced by the mere act of opening the mouth, and which are, therefore, called vowels; and of those, which are produced, both by opening the mouth, and by a particular application of its three principal organs, the lips, the teeth, and the tongue; and which, from the joint operation necessary to produce them, are called consonants. In most languages, the marks or signs, made use of in writing, to denote the vowel sounds, do not exceed five. But each of these is susceptible of the different inflections of the grave, the slender, and the close. Even those
require

require a still further subdivision. Now the natural, or, as they may be termed, the original, sounds of the vowels, may be taught by precept; but their further modes, or at least the application of those modes, can only be acquired by practice. The consequence has been, that, in every language, the marks or signs used to denote the vowel sounds, by no means reach all their inflections, or shew their particular application. The object of the vowel points, was to fix a written symbol of every sound, which the Hebrew vowels assumed in pronunciation, and to ascertain the particular sound, each vowel should have, in the syllable or place where it was used; so that, a reader might find the exact sound by his eye, without any resort to usage, or any necessity for further instruction, than what a complete knowledge of the vowel points furnished. In the Hebrew alphabet, the vowel characters were but three, the Aleph, the Vau, and the Jod, corresponding to the A, the U, and the I, of the Romans. These, from the assistance they gave to the enunciation of a vast variety of words, were called the *matres lectionis*, or the parents of reading. But they sufficed to denote a very small number only, of the many vowel sounds. Besides,—there are many words, in Hebrew, which consist entirely of consonants; and of which, therefore without the assistance of vowels, there could be no enunciation. To remedy this inconvenience, the Masorites invented the vowel points. They first settled the sounds

sounds of each of the *matres lectionis*, and laid down general rules to fix the positions, where they should be sounded ; and where they should be silent. They then appropriated to their purpose two symbols, the point and the strait line. These they multiplied and combined, both separately and together, into a variety of forms. To each of those forms, they affixed a particular vowel sound. Thus, leaving nothing to be acquired by use, or even by oral instruction, (except as far as it extended to the doctrines of the vowel points), they established a corresponding and appropriate sign for all the vowel sounds in the Hebrew language, and all their inflections and modifications. At first view, it must be thought, that, the effect of the Masorah in preserving the integrity of the text of the Hebrew, and the effect of the vowel points in ascertaining and fixing its pronunciation, must have been very great. But several writers of great biblical name, have absolutely and explicitly denied their utility. They assert both to be a modern invention ; that, the Masorah has only served to perpetuate the corruptions and imperfections of the text, and, that, the application of the vowel points to the pronunciation of the language, is a work of useless labour, and involves the learner in a maze of perplexing and disheartening difficulty. The Jews, themselves have never admitted the vowel points into the rolls, or manuscripts used for religious worship, in their synagogues ; and some of their

ablest

ablest and most intelligent writers, have joined in the opinion, that, they are a modern invention, and that, so far from facilitating, they perplex and increase the difficulty of the pronunciation of the Hebrew. Few literary controversies have been agitated with more learning, or greater warmth. Capellus was first in time, and certainly among the first in learning and ability, who contested the antiquity and utility of the Masorah and the vowel points: they had strenuous defenders in the two Buxtorfs. In the opinion of many writers of the first eminence, (among whom are reckoned Houbigant, Kennicot, L'Advocat, the late Bishop Lowth, Doctor Kennicott, and Doctor Geddes), the victory is decided in favour of Capellus. Still however, some writers of respectability, as Doctor Rutherford, Doctor Benjoin, and several German writers of high renown, are strenuous advocates in their favour. The rejection of the vowel points made it necessary to substitute something of equal power, in their room. Here Capellus was at a loss. But, some time after the beginning of the present century, Monsieur Masclef, a canon of Amiens, found a complete substitute for them. He considered the Aleph, Heth, Vau, and Jod, to be the four original Hebrew vowels. These he directed to be pronounced, wherever they occurred: and when two or more consonants followed, without any of these supposed vowel letters, he directed, that, after each of the consonants, that vowel should be sounded, which is its auxiliary sound in
the

the alphabet; as an E, after a Beth; an I after a Ghimmel; an U after a Nun; and an A after a Thau. Modern writers have improved on this system, by supposing the Ain of the Hebrew alphabet, to correspond to the Roman O. This makes the number of Hebrew vowels complete. To explain the two systems more clearly, the following English characters, supplied with Hebrew points, as below,

Gv s, ths d r dl brd,

render, as nearly as the sounds of the two languages admit, the petition in our Lord's Prayer, "Give us this day our daily bread." The same letters, read in the Mascelean system, would be pronounced, Give sa thas da re dala bered. It must be admitted, that, if the pronunciation of the Hebrew according to the vowel points, be the right pronunciation, the pronunciation of them according to the Mascelean system is miserably defective. But it is absolutely denied by the advocates for the Mascelean system, that, the pronunciation according to the vowel points is the true pronunciation. A concise statement of the arguments for and against the vowel points, may be found in Houbigeant's Preface to his *Racines Hébraïques*, Paris 1732. Those, who wish to investigate the subject further, must have recourse to the writings of Capellus, and the two Buxtorfs, who, though first in the controversy, completely exhausted the subject.

VII. An

VII.

VII. An attention to the study of the language, naturally produces a desire to be acquainted with the HISTORY OF THE JEWS. The Sacred Writings which compose the Old Testament, lead the reader to the return of the Jews from the Babylonish captivity, and their wars under the Asmonæan princes: thus far also the works of Flavius Josephus accompany him; thence they lead him on to the time of their final dispersion.

Few parts of ancient history are less attended to than that which comprehends the period of time which intervened between the return of the Jews from the captivity and the birth of Christ. Yet on many accounts it deserves particular attention.

By the decree of Cyrus, Zerubbabel, the	Year of the World.
prince or chief of the Jews, was sent to re-	
build the temple in - - - -	3469

Josedek, lineally descended from Aaron,	
was at that time high priest; and the priest-	
hood remained in his family till it was as-	
sumed by Judas Macchabæus, and by that	
means passed into the family of the Asmo-	
næans. This was a period of 369 years -	3838

It continued in the Asmonæan family till	
they were destroyed by Herod—a period of	
129 years. In the last year of his reign	
Christ was born - - - -	3967

The three following genealogical tables will serve to explain this period.

The

The first is a genealogical account of the high priests, who after the captivity, officiated in the temple built by Zerubbabel, or, as it is generally called, the Second Temple;—from him it is entitled *Stemmata Zerubbabellano-Pontificia*.

The second is a genealogical table of the Machabæan, or, as they are more properly called, the Asmonæan Princes;—from them it is entitled *Stemmata Asmonæana*.

The third is a genealogical table of Herod's family;—from his Idumæan extraction it is entitled *Stemmata Idumæana*.

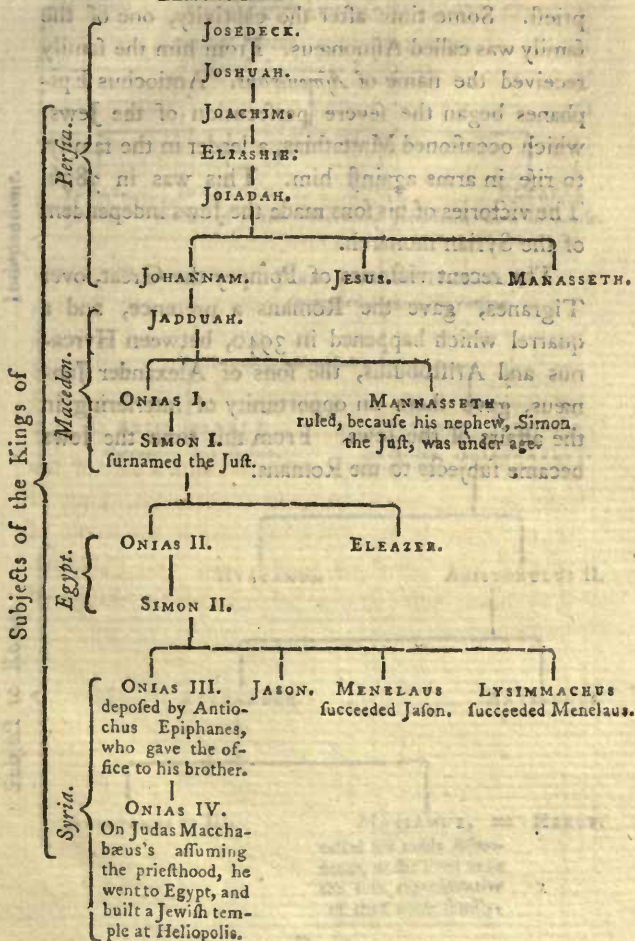
It should be observed, that, mention is made in them, of those persons only, who are spoken of particularly in the Jewish history, and of those through whom the descent to them is deduced. So that, except in this point of view, the *Stemmata* produced here are very incomplete. Those who wish to see them at full length will find them in Anderson's *Royal Genealogies*. The Idumæan pedigree is excellently stated in Relandus's *Palestina*, in the third volume of Brotier's *Tacitus*, and more at length in Noldius's *Historia Idumæa*, published in Haver-camp's edition of Josephus.

Josedech, the first of the high priests mentioned in the *Stemmata Zerubbabellano-Pontificia*, was high priest, when the captivity began. His son assisted Zerubbabel in rebuilding the temple. Eliashib was contemporary with Artaxerxes Longimanus, called in scripture, Ahazuerus, who married Esther the daughter of Mordecai. Johanan slew his brother Jesus.

Manasseh their brother, retired to Samaria, and built the temple on mount Gerizim.

In the time of the priesthood of Jadduah, Alexander past into Asia, and put an end to the Persian empire by the victories he obtained over Darius. The Jews thereupon became subjects of the kings of Macedon. This was in 3670. They continued such, till, in 3700, Ptolemy Soter declared himself king of Egypt; and then they became a part of his subjects. In 3806, Antiochus Magnus, king of Syria, defeated the Egyptian army in the battle of Paneas, and seized all Coelo-Syria and Palestine. The Jews then became subjects of the kings of Syria.

STEMMATA ZERUBBABELANO-PONTIFICIA.



The family of Joarib was the first class of priests of the sons of Eleazer, the son of Aaron the high priest. Some time after the captivity, one of the family was called Asmonæus. From him the family received the name of *Asmonæans*. Antiochus Epiphanes began the severe persecution of the Jews, which occasioned Mattathias, a leader in the family, to rise in arms against him. This was in 3836. The victories of his sons made the Jews independent of the Syrian monarch.

The recent victories of Pompey the Great, over Tigranes, gave the Romans a pretence, and a quarrel which happened in 3940, between Hyrcanus and Aristobulus, the sons of Alexander Jannæus, gave them an opportunity of interfering in the affairs of the Jews. From this time the Jews became subjects to the Romans.

STEMMATA ASMONEANARUM

MATTATHIAS

dwelt at Moden, and took up arms

against Antiochus Epiphanes.

JUDAS,

IONATHAN

SIMON.

ELEAZAR

3d son.

succeeded Judas.

succeeded Jonathan.

died in battle.

JOHN, surnamed HYRCANUS,

succeeded Simon his father.

ARISTOBULUS I.

succeeded his father.

ALEXANDER JANNÆUS

succeeded ARISTOBULUS.

HYRCANUS.

ARISTOBULUS II.

ALEXANDER.

ANTIGONUS.

ARISTOBULUS III.

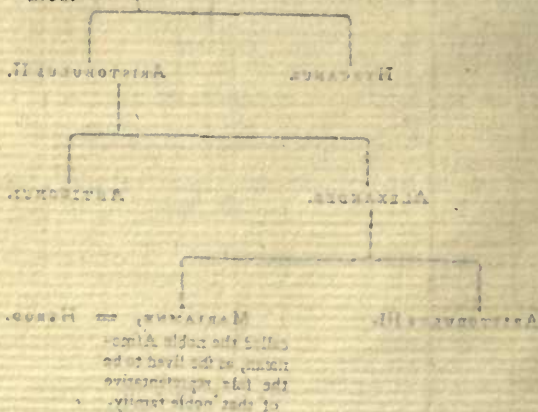
MARIAMNE, = HEROD.

called the noble Asmo-
næan, as she lived to be
the sole representative
of that noble family.

Independent.

Subject to Rome.

When the Jews were carried captives to Babylon, the Edomites, or *Idumæans*, possessed themselves of the south part of the lands occupied by the tribe of Judah. John Hyrcanus, the Asmonæan prince of that name, conquered them in 3875, and made them embrace the Jewish religion. Antipas, the grandfather of Herod, was an Idumæan Jew. Herod began his reign in 3967. He married Mariamne, the sole representative of the noble family of the Asmonæans, and thence called by her contemporaries the noble Asmonæan. He enlarged, adorned, and in a manner rebuilt the temple of Zerubbabel. As it was built on the same foundation, and with the same materials, as far as they could go, it was not considered as a new temple, distinct from that of Zerubbabel. In the thirty-third year of his reign Christ was born. The following year Herod died.



STEMMATA IDUMÆANA.

ANTIPAS.

ANTIPATER.

HEROD. = MARIAMNE. = MARIAMNE. = MATTHOZ. = CLEOPATRA.

2d daughter of Simon.

ARISTOBULUS.

Put to death by his father's orders a few days before his decease; which gave rise to the saying of Augustus, that he would rather be Herod's swine than his child.

HERODES PHILIPPUS, #

mentioned by St. Mark, ch. vi. v. 17.

PHILIPPUS.

Tetrarch of Trachonitis. Luke, ch. iii. v. 1.

ARCHÆLAUS,

succeeded his father in Judæa, Samaria, and Idumæa, under the title of ethnarch, mentioned by Matthew, ch. ii. v. 22.

HERODES ANTIPAS = HERODIAS.

to whom Christ was sent by Pilate.

A DAUGHTER, *Salome*

whose dancing pleased Herodes Antipas, and prevailed on him to put St. John the Baptist to death.

AGRIFFA I.

St. Peter imprisoned in his life-time. He put to death James, the brother of John. He was struck with death at the public shews.

HERODIAS. #

First the wife of Philip ~~the tetrarch~~, then of Herodes Antipas.

HERODES ANTIPAS.

AGRIFFA II.

before whom St. Paul pleaded. Acts, ch. xxiv.

DRUSUS.

BERENICE,

before whom St. Paul pleaded.

DRUSILLA = FESTUS,

the proconsul, before whom St. Paul pleaded. Acts, ch. xxiv.

The following is a catalogue of the High Priests, from the beginning of Herod's reign, till the final destruction of the temple. They had no hereditary right, but were set up and removed at the pleasure of Herod and his successors.

Ananclus.	Annas, and Cai-	Ælionæus.
Jesus.	phas his son-in-	Joseph.
Simon.	law, joint col-	Annanias, called
Josephus.	leagues at the	by Saint Paul
Joazar.	time of Christ's	a white wall.
Eleazar.	passion.	Ishmael.
Jesus.	Annas alone :—	Josephus,
Joazar.	Acts iv. & v.	Anna.
Anna or Annas.	Jonathas.	Jesus,
Ishmael.	Theophilus.	Jesus.
Eleazar.	Simon.	Matthias.
Simon.	Matthias.	Phannias.

Phannias was high priest when Jerusalem and the temple were destroyed by Titus Vespasian. This was in the 70th year of the Christian æra. Since that time the Jews have neither had temple, nor high priest, nor holy city.

VII. 2. With respect to *the present state of the Jews*, their history, from the death of Christ to the present century, has been ably written by Monsieur Basnage. It presents a scene of suffering and persecution unparalleled in the annals of the world. Wherever the Jews have been established, they necessarily have borne their share of the evils of the age, in which they lived, and the country, in which they resided. But, besides their common share in the sufferings of society, they have undergone a series of horrid and unutterable calamities, which no other description of men, have experienced in any other age or any other country. Brotier computes the number of those, who perished by the sword between the year 66 and the year 70, at two millions. When we reflect on them we may address the Jews, as the Rabbi Jochanan is said to have addressed the temple, at the time of the siege of Jerusalem, when he felt it shaking, and observed the gates opening of their own accord, "O temple, temple, why dost thou shake! and art thus moved! We know thou art to be destroyed." But while we reverence, in their sufferings and calamities, the prophecies which foretold them, so long before they happened; while, in humble silence and submission, we adore the inscrutable and unsearchable decrees of God, who thus terribly visits the sins of fathers on their children, we shall find, that, in judging between them and their persecutors, it is a justice due to them from us, to acknowledge,

acknowledge, that, if on some occasions, they may be thought to have deserved their misfortunes by their private vices or public crimes, it has oftner happened, that they have been the innocent victims of avarice, rage or mistaken zeal. *Res est sacra, miser.* Their sufferings alone intitled them to some compassion; and our compassion for them rises to an higher feeling, when, to use the language of St. Paul, (ix. Rom. 4, 5, and 6,) we consider “that, “their’s was the adoption, the glory, the covenants, “the law, the worship, the promise, and the fathers, “and that from them descended the Christ according to the flesh, who is God over all, blessed “for ever;” and (xi. Rom. 26, 28), “That the “hour approaches, when all Israel shall be saved, “when the deliverer shall come out of Zion, and “shall turn away ungodliness from Jacob;” and that, even in their present state of rejection, “they “are beloved of God, for their father’s sake.” To the honour of the See of Rome, it must be said, that, the Roman pontiffs, with some few exceptions, have treated them with lenity, defended them against their persecutors, and often checked the mistaken zeal of those, who sought to convert them by force. Thus, St. Gregory the Great always exhorted his clergy, and the other parts of his flock, to behave to them with candour and tenderness. He repeatedly declared, that, they should be brought into the unity of faith, by gentle means, by fair persuasions, by charitable advice, not by force: and, that, as
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the law of the state did not allow their building new synagogues, they ought to be allowed the free use of their own places of worship. His successors, in general, pursued the same line of conduct. The persecutions excited by the Emperor Heraclius against the Jews, were blamed at the fourth council of Toledo, which declared "that, it was unlawful
"and unchristianlike to force people to believe,
"seeing it is God alone who hardens and shews
"mercy to whom he will." St. Isidore of Seville was an advocate for the mild treatment of them. There is extant a letter from St. Bernard, to the Archbishop of Mentz, in which he strongly condemns the violence shewn them by the crusaders. At a latter period, Pope Gregory the IXth, a zealous promoter of the crusade itself, observing, that, the crusaders, in many places began their expedition, with massacres of the Jews, not only loudly reprehended it, but took all proper methods of preventing such barbarity. Pope Nicholas the IIId protected them, in his own dominions, even against the inquisition; and sent letters into Spain, to prevent force being used to compel them to abjure their religion. Pope Alexander the VIth received, with kindness, and recommended to the protection of the other Italian states, the Jews who came to Rome or other parts of Italy, on their banishment from Spain and Portugal. Paul the IIIId shewed them so much kindness, that Cardinal Sadolet thought him blameable for carrying it to an excess.

excess. By the bulls of Pius V. and Clement the VIIIth, they are banished from the papal dominions, except Rome, Ancona, and Avignon. Pope Innocent the XIth, gave them several marks of his favour. The general kindness of the Roman Pontiffs to them is admitted by the Jews themselves. The Jewish writers divide the west into two sovereignties, or rather into the two principal religions that reign in it, namely the Roman Catholic and the Protestant; extolling the kind protection and favour they receive from the former, and complaining of the unkind treatment they meet with from the latter. "Popish Rome," says Barrios, "hath always protected them, ever since its general Titus destroyed Jerusalem."

Of the state of the Jews during the Middle Ages we have curious and interesting accounts by Benjamin of Tudela in Navarre, and Rabbi Pitachah; two learned Jews, who, in the twelfth century, visited the principal cities of the east, where the Jews had synagogues, and returned through Hungary, Germany, Italy, and France. A wish to magnify the importance of their brethren, is discernible in the writings of both; and, for their extreme credulity, both are justly censured. But, after every reasonable deduction is made on these accounts, from the credibility of their narratives, much will remain to interest even an intelligent and cautious reader. At different times, the Jews
have

have been banished from France, from Germany, from Spain, from Bohemia, and from Hungary. We have particular accounts of the miseries of those, who were banished from the last of these kingdoms. They were banished from England in the reign of Edward the Ist, but were permitted to return by Oliver Cromwell. Numbers of them are settled in Persia, in the Turkish empire, in Fez, Morocco, Barbary, in many parts of the East Indies, in some part of Germany, in some of the Italian States, in Poland, in Prussia, and the Hanse towns. Their condition is most flourishing in England and Holland; but Poland is the principal seat of their literature. They have no accurate deduction of their descent or genealogy. They suppose, that, in general they are of the tribes of Benjamin and Judah, with some among them, of the tribe of Levi; but the Spanish and Portuguese Jews claim this descent, exclusively for themselves, and, in consequence of it, will not by marriage, or otherwise, incorporate with the Jews of other nations. They have separate synagogues; and if a Portuguese Jew should, even in England or Holland, marry a German Jewess, he would immediately be expelled the synagogue, deprived of every civil and ecclesiastical right, and ejected from the body of the nation. They found their pretensions on a supposition, which prevails among them, that, many of the principal families removed, or were sent into Spain, at the time of the captivity of Babylon. See
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the *Reflexions Critiques*, added to the second letter, in the incomparable collection, intitled, *Lettres de quelques Juifs Portugais Allemands et Polonais, a M. de Voltaire*.—It is certain, that, a large body of Jews is established in China; the best account of them is in Brotier's *Tacitus*, 3 vol. 567.

All Jews feel the dignity of their origin, recollect their former pre-eminence, with conscious elevation of character, and bear, with indignation, their present state of degradation and political subserviency. But, they comfort themselves with the hope, that their hour of triumph is at hand, when the long expected Messiah will come, will gather them from the corners of the earth, will settle them in the land of their fathers, and subject all the nations of the earth to his throne.

VII. 4. *With respect to the religious tenets of the Jews*:—In 1650, a grand council of them was held on the plain of Ageda, about 30 leagues from Buda. A great multitude of Jews, among whom were 300 Rabbins, assembled there in tents. Rabbi Zachariah, of the tribe of Levi, presided. They came to four resolutions,—that, the Messiah was not come;—that, he would appear as a great conqueror, and subject all nations to him;—that, he would alter nothing in the Mosaic religion;—that he was to be born of a virgin, and that his miraculous birth would be a characteristic, by which he should be known. It is observable, from the accounts we have of the proceedings of this council,

cil, that, the different sects of the Pharisees and Sadducees were evidently discernible in it; and that, the sect of the Pharisees predominated. But it is still more remarkable, that, among other points, it was debated, whether Jesus Christ were not the Messiah. Surely the prophecies of the Old Testament respecting the Messiah, must, in the opinion of the Jews themselves, be strongly applicable to Jesus Christ, when the question of his being the Messiah became a subject of debate on this memorable occasion *.

VII. 4.

* The particulars of this meeting being curious, and very little known, an account of it is inserted here from a publication intitled *The Phoenix*, printed in 1767. It is in the fourth article of the second volume of that work. That article is called "A narrative of the proceedings of a great council of Jews, assembled in the plain of Ageda in Hungary, about thirty leagues from Buda, to examine the scriptures concerning Christ, on the 12th of October 1650. By Samuel Brett, there present. Also a relation of some other observations in his travels beyond the seas." After mentioning some occurrences he met with, he says, "I omit to recite many other occurrences, which by conference I shall willingly communicate to my friends, they being too many to commit to writing: only now the fourth remarkable thing remaineth to present you with; and that is,

"The proceedings of the great council of Jews, assembled in the plain of Ageda in Hungary, about thirty leagues distant from Buda, to examine the scriptures concerning Christ, on the 12th of October 1650.

"It hath been much desired by many honest Christians, that this narrative of the Jews council should be published, which I did intend only to communicate to private friends.

"The

VII. 4. *The religious tenets of the Jews are thirteen in number : they are as follows—*

1st. “ I believe with a true and perfect faith that
“ God

“ The chief argument by which they have persuaded me to
“ do it, is because they do conceive it to be a preparative and
“ hopeful sign of the Jews conversion, and that it will be glad
“ tidings to the church of Christ; and therefore I have
“ yielded to satisfy their desires. And thus it was :

“ At the place above named, there assembled about three
“ hundred Rabbies, called together from several parts of the
“ world, to examine the scriptures concerning Christ; and
“ it seems this place was thought most convenient for this
“ council, in regard that part of the country was not much
“ inhabited, because of the continual wars between the Turk
“ and the king of Hungary, where (as I was informed) they
“ had fought two bloody battles; yet both princes, notwith-
“ standing their own differences, did give leave to the Jews
“ to hold their council there; and for their accommodation
“ there, the Jews did make divers tents for their repose, and
“ had plenty of provision brought them from other parts of
“ the country, during the time of their sitting there. There
“ was also one large tent, built only for the council to sit in,
“ made almost four square; the north and south part of it
“ being not altogether so large as the east and west part
“ thereof. It had but one door, and that opened to the
“ east; and in the middle thereof stood a little table and a
“ stool for the propounder to sit on, with his face towards the
“ door of the tent. The said propounder was of the tribe
“ of Levi, and was named Zacharias; and within this tent
“ round about were placed divers forms for the consulters to
“ sit on. It was also inclosed with a rail, that stood at a
“ distance from it, to prevent entrance to all strangers, and
“ to all such Jews as could not prove themselves to be Jews
“ by

“ God is the Creator, (whose name be blessed),
 “ governor and maker of all creatures, and that,
 “ he

“ by record, or could not dispute in the Hebrew tongue,
 “ which many had forgotten, who lived in such countries,
 “ where they are not allowed their synagogues, as in France,
 “ Spain, and those parts of Italy that do belong to the
 “ king of Spain, viz. the kingdom of Naples, with the pro-
 “ vince of Calabria and Apuleia; the kingdom of Sicilia
 “ and Sardinia; in which place if a Jew be found, and he
 “ deny the Popish religion, he is in danger to be condemned
 “ and executed for it; and yet profit and benefit allured them
 “ to dwell in those countries, notwithstanding their fears and
 “ dangers: and themselves are willing to forget, and so
 “ neglect to teach their children their native language, rather
 “ than they will loose their opportunity of profit: and some
 “ have burnt the ancient records of their tribe and family,
 “ that they might not be discovered by searching, or other-
 “ wise. And for this defect they could not prove their tribe
 “ or family, they were not permitted to come within the
 “ rail, but were commanded to remain without, with the
 “ strangers that remained there, which were above 3,000
 “ persons, and they were for the most part Germans,
 “ Almain, Dalmatians, and Hungarians, with some Greeks,
 “ but few Italians, and not one Englishman, that I could
 “ hear of besides myself.

“ I was informed that the king of Hungary, not favour-
 “ ing the reformed religion, did give no encouragement to
 “ any protestant churches to send any divines thither; but
 “ he did allow that some assistants should be sent from
 “ Rome: and their coming thither, did prove a great unhap-
 “ piness to this hopeful council.

“ When the assembly did first meet, they spent some time
 “ in their mutual salutations; and as their manner is, they

E

“ kissed

“ he hath wrought all things, worketh and shall
 “ work for ever.

2d. “ I

“ kissed one the other's cheek, expressing much joy for their
 “ happy meeting. And all things being provided for their
 “ accommodation, they considered of the Jews that were to
 “ be admitted members of this council; and they were only
 “ allowed to be members, which could by record prove them-
 “ selves to be native Jews; and for defect herein, I observed
 “ above five hundred refused: though doubtless they were
 “ true-born Jews, yet they could not by record prove them-
 “ selves so to be; and for this they were not admitted to be
 “ members of the council, but they did abide without the
 “ rail with the strangers that were there: and the number of
 “ them that were accepted to be members was about three
 “ hundred Jews. And this was all that was done the first
 “ day.

“ On the second day, the assembly being full, the pro-
 “ pounder stood up and made his speech concerning the end
 “ of their meeting: and this, said he, is to examine the
 “ scriptures concerning Christ, whether he be already come,
 “ or whether we are yet to expect his coming. In examin-
 “ ing this question, they searched the Old Testament with
 “ great care and labour, to be resolved of the truth thereof,
 “ having many Bibles with them there for this end. And
 “ about this point there were great disputes amongst them.
 “ The major part were of opinion, that he was not come:
 “ and some inclined to think that he was come; being
 “ moved thereto by their great judgment, that hath conti-
 “ nued now this sixteen hundred years upon them.

“ I remember very well one of the council in his con-
 “ ference with me, seemed to be very apprehensive of the
 “ great and long desolation of their nation, ever since their
 “ destruction by the Roman emperors; and he imputed this
 “ their

2d. " I believe, with perfect faith, that, the
 " Creator, (whose name be blessed), is one, and
 " that,

" their affliction to their impenitency. And comparing their
 " present judgment, with their other judgments they had
 " suffered before, he ingenuously confessed, that he did con-
 " ceive it was for some great wickedness; and that their
 " nation was guilty of the blood of the prophets sent from
 " God to their nation, and the many massacres that had
 " been committed by the several sects and factions of them.
 " For, said he, we are no idolaters, neither do I think we
 " were guilty of idolatry since our captivity in Babylon;
 " and therefore, said he, I do impute this our calamity and
 " present judgment to the forenamed causes. And this was
 " the sum of that which was disputed amongst them the se-
 " cond day of their meeting; and so they adjourned till the
 " next morning, which was the third day of their meeting.

" When being assembled together again, the point that
 " was chiefly agitated was concerning the manner of
 " Christ's coming. And this some said shall be like a
 " mighty prince, in the full power and authority of a king,
 " yea in greater power than ever any king had; and that he
 " will deliver their nation out of the power of their enemies,
 " and their temple shall be rebuilt again; and, that the
 " nations shall be of their religion, and worship God after
 " their manner. For they hold, that the Messiah will not
 " alter their religion, whensoever he cometh. And further,
 " concerning his parentage, they did agree in this, that he
 " should be born of a virgin, according to the prediction of
 " the prophets; and they agreed also that he might be born
 " of such a virgin which might be of mean note amongst
 " their nation, as was the Virgin Mary. And here some of
 " them seemed to me, to incline to think that Christ was
 " come. Therefore when they came together again the next
 " day,

“ that, such an unity as in him, can be found in
 “ none other ; and that he alone hath been our
 “ God, is and for ever shall be.

3d. “ I

“ day, the propounder demanded of them, if Christ were
 “ already come, and who they thought he was ? and to this
 “ demand they gave this answer, that they thought Elijah
 “ was he, if he were come, because he came with great
 “ power, which he declared by slaying the priests of Baal ;
 “ and, for the fulfilling of the scripture, he was oppressed by
 “ Ahab and Jezabel : yet they esteemed him to be more than
 “ a mortal man, because he so strangely ascended up into
 “ heaven. And because this opinion was contradicted by
 “ others, the day following they took into examination the
 “ same question, to answer them that said Elijah was not the
 “ Messiah. They of the contrary opinion did urge the care
 “ and love of Elijah for the good of their nation, in that he
 “ left them Elisha his disciple to teach and instruct the peo-
 “ ple, which they expected to be the care of their Messiah.
 “ These were the chief arguments they had to defend their
 “ opinion : and the same day, towards night, it came into
 “ question amongst them, what he then was that said he was
 “ the son of God, and was crucified by their ancestors ? and
 “ because this was the great question amongst them, they
 “ deferred the further consideration thereof until the next
 “ day.

“ When meeting again, the Pharisees (for some of this
 “ sect were amongst them, that were always the enemies of
 “ Christ) they first began to answer this last night’s question ;
 “ and these by no means would yield that he was the
 “ Christ ; and these reasons they gave for their opinion.

“ First, because (said they) he came into the world like an
 “ ordinary and inferior man, not with his scepter, nor royal
 “ power ; wherewith they affirmed the coming of Christ
 “ should

3d. " I believe with a perfect faith, that, the
 " Creator, (whose name be blessed), is not corporeal,
 " not

" should be glorious. Secondly, they pleaded against him
 " the meanness of his birth, in that his father was a carpen-
 " ter; and this they said, was a dishonour that Christ should
 " not be capable of. Thirdly, they accused him to be an
 " enemy to Moses's law, in suffering his disciples, and in
 " doing works himself that were prohibited on the sabbath
 " day; for they believe that the Messiah will punctually and
 " exactly keep the law of Moses: and where the gospel doth
 " testify of Christ, that he did fulfil the law, they reject the
 " testimony thereof, because they do not own the gospel.
 " But I observed these reasons of the Pharisees did not satisfy
 " all that heard them, but there still remained some doubt in
 " some of them concerning Christ; for there stood up one
 " rabbi called Abraham, and objected against the Pharisees
 " the miracles that Christ wrought whilst he was upon earth,
 " as his rising of the dead to life, again his making the lame
 " walk, the blind to see, and the dumb to speak. And the
 " said Abraham demanded of the Pharisees, by what power
 " he did these miracles? The answer the Pharisees returned to
 " him was to this purpose: they said he was an impostor and
 " a magician; and blasphemously traduced him of doing all
 " his miracles by magic. Thus (said they) he first caused
 " them to be blind, to be dumb, and to be lame; and then
 " by taking away his magic charm, they were restored to
 " their former condition. Nevertheless this answer gave lit-
 " tle satisfaction to the said Abraham: but thus he replied,
 " that he could not charm those that were born in that con-
 " dition as blind, &c. and born also before Christ himself
 " was born; as it appeareth some of them were. This
 " seemed to him an absurd paradox; and truly the pressing
 " of this argument did almost put them to a nonplus, till at

“ not to be comprehended with any bodily prop-
 “ erties : and that there is no bodily essence
 “ can be likened unto him.

4. “ I

“ last they had this evasion (though weak and vile). They were
 “ (said they) by other magicians convinced to be so in their
 “ mother’s wombs ; and that although himself were not then
 “ born when they were born with these evils, yet he being a
 “ great dissembler, and more cunning than any magician be-
 “ fore him, power was given him by the devil, to remove
 “ those charms which others had placed. And there was one
 “ Pharisee named Zebedee, who of the Pharisees there did
 “ most opprobriously revile him, and vehemently urge these
 “ things against him ; but I conceive he did it not to the well
 “ liking of many there that heard him, even members of the
 “ council. And as the Pharisees that day played their parts
 “ against him ; so did the Sadducees also endeavour (for some
 “ of that sect were also of the council) to render Christ vile
 “ and odious to the rest of the Jews that were assembled
 “ there. I observed it was with them, as it was once with
 “ Herod and Pilate ; tho’ they two could not agree betwixt
 “ themselves at other times, yet they could agree together to
 “ crucify Christ : for the Pharisees and Sadducees, tho’ they
 “ be much divided in opinion among themselves, yet did they
 “ at this time too much agree to disgrace and dishonour
 “ Christ with their lies, calumnies, and blasphemies : for the
 “ Sadducees as well as the Pharisees, did in other things accuse
 “ him for a grand impostor, and for a breacher of corrupt
 “ doctrine ; in that in his gospel he teacheth the resurrection
 “ from the dead, which they there denied to be true doc-
 “ trine : but it is no new thing to see factions dissenting, to
 “ agree in some evil design against others, as I found it by
 “ experience. Being at Rome in the year 1650, which was
 “ the year of their jubilee, there was a great strife between
 “ the

4. " I believe, with a perfect faith, the Creator,
 " (whose name be blessed), to be the first, and the
 " last,

" the jesuits and the friars of the order of St. Dominick;
 " both of which were against the protestants : and although
 " their differences have been by the care and vigilance of the
 " pope so smothered that the world hath not taken much
 " notice thereof ; yet this fire broke out into a flame greater
 " than it ever was before (as they certified me there) both
 " by public disputings and by bitter writings one against
 " another, opening the vices and errors of one another's
 " faction ; thus seeking to disgrace one the other ; which
 " caused the pope to threaten to excommunicate the authors
 " of all such black and libellous books, that did tend to the
 " dishonour of his clergy and religion, to make them infam-
 " mous to the world. But this by the way.

" We are come now to the seventh and last day of their
 " council ; and on this day, this was the main query
 " amongst them : If Christ be come, then what rules and or-
 " ders hath he left his church to walk by ? This was a great
 " question amongst them : and because they did not believe
 " the New Testament, nor would be guided by it, they de-
 " manded some other instruction to direct and guide them
 " in this point. Whereupon six of the Roman clergy (who
 " of purpose were sent from Rome by the pope to assist in
 " this council) were called in, viz. two jesuits, two friars of
 " the order of St. Augustine, and two of the order of St.
 " Francis. And these being admitted into the council, be-
 " gan to open unto them the rules and doctrine of the holy
 " church of Rome (as they call it) which church they mag-
 " nified to them for the holy catholic church of Christ, and
 " their doctrine to be the infallible doctrine of Christ, and
 " their rules to be the rules which the apostles left to the
 " church for ever to be observed, and that the pope is the
 " holy

“ last, and that nothing was before him, that he
 “ shall abide the last for ever.

5. “ I

“ holy vicar of Christ, and the successor of St. Peter. And
 “ for instance in some particulars they affirm the real pre-
 “ sence of Christ in the sacrament, the religious observations
 “ of their holy days, the invocation of the saints praying to
 “ the Virgin Mary, and her commanding power in heaven
 “ over her son, the holy use of the cross and images, with the
 “ rest of their idolatrous and superstitious worship; all
 “ which they commended to the assembly of the Jews, for
 “ the doctrine and rules of the apostles. But so soon as the
 “ assembly had heard these things from them, they were ge-
 “ nerally and exceedingly troubled thereat, and fell into high
 “ clamours against them and their religion, crying out, No
 “ Christ, no woman God, no intercession of saints, no wor-
 “ shipping of images, no praying to the Virgin Mary, &c.
 “ Truly their troubles hereat was so great that it troubled me
 “ to see their impatience: they rent their clothes, and cast
 “ dust upon their heads, and cried out aloud, Blasphemy,
 “ blasphemy; and upon this the council broke up. Yet
 “ they assembled again the eighth day; and all that was done
 “ then, was to agree upon another meeting of their nation
 “ three years after; which was concluded upon before their
 “ final dissolution.

“ I do believe there were many Jews there that would have
 “ been persuaded to own the Lord Jesus; and this I assure
 “ you for a truth, and it is for the honour of our religion,
 “ and the encouragement of our divines: one eminent
 “ rabbi there did deliver me his opinion in conference with
 “ me, that he at first feared that those who were sent from
 “ Rome, would cause an unhappy period to their council;
 “ and professed to me, that, he much desired the presence of
 “ some protestant divines, and especially of our English di-
 “ vines,

5. "I believe with a perfect faith, that, the
 "Creator, (whose name be blessed), is to be wor-
 "shipped, and none else.

"vines, of whom he had a better opinion than of any other
 "divines in the world : for he did believe that we had a
 "great love to their nation ; and this reason he gave me for
 "their good opinion of our divines, because he understood
 "they did ordinarily pray for the conversion of their na-
 "tion ; which he did acknowledge to be a great token of our
 "love towards them : and especially he commended the
 "ministers of London for excellent preachers, and for their
 "charity towards their nation ; of whom he had heard a
 "great fame. As for the church of Rome, they accounted
 "it an idolatrous church, and therefore will not own their
 "religion ; and by conversing with the Jews, I found that
 "they generally think that there is no other christian religion
 "in the world, but that of the church of Rome ; and for
 "Rome's idolatry, they take offence at all christian re-
 "ligion. By which it appeareth that Rome is the greatest
 "enemy to the Jews conversion.

"For the place of the Jews next meeting, it is probable it
 "will be in Syria, in which country I also was, and did
 "there converse with the sect of the Rechabites, living in
 "Syria. They still observe their old customs and rules ;
 "they neither sow nor plant, nor build houses ; but live in
 "tents, and often remove from one place to another, with
 "their whole family, bag and baggage. And seeing I find,
 "that by the Italian tongue I can converse with the Jews,
 "or any other nation, in all parts of the world where I have
 "been ; if God give me an opportunity I shall willingly at-
 "tend their next council. The good Lord prosper it,
 "Amen."

6. "I

6. "I believe with a perfect faith, that, all the
"words of the prophets are true.

7. "I believe with a perfect faith, that the pro-
"phesies of Moses, (our master, may he rest in
"peace), were true. That he was the father and
"chief of all wise men, that lived before him or
"ever shall live after him.

8. "I believe with a perfect faith, that, all the
"law which at this day is found in our hands, was
"delivered by God himself, to our master, Moses,
"(God's peace be with him).

9. "I believe with a perfect faith, that, the same
"law is never to be changed, nor any other to be
"given us of God, (whose name be blessed).

10. "I believe with a perfect faith, that, God,
"(whose name be blessed), understandeth all the
"works and thoughts of men; as it is written in
"the prophets; He fashioneth their hearts alike;
"He understandeth all their works.

11. "I believe with a perfect faith, that, God
"will recompence good to them who keep his
"commandments, and will punish those who trans-
"gress them.

12. "I believe with a perfect faith, that, the
"Messiah is yet to come; and although he retard
"his coming, yet I will wait for him till he come.

13. "I believe with a perfect faith, that the dead
"shall be restored to life when it shall seem fit unto
"God the Creator; (whose name be blessed, and
"memory celebrated world without end, Amen.)"

VII. 5. *The doctors and teachers of the Jews have been distinguished by different appellations.* Those employed in the Talmud were, from the high authority of their works, among the Jews, called *Aemouroim*, or dictators. They were succeeded by the *Seburoim*, or opinionists, a name given them, from the respect, which the Jews had for their opinions; and because they did not dictate doctrines, but inferred opinions by disputation and probable arguments. These were succeeded by the *Gheonim*, or the excellent; who received their name, from the very high esteem, and even veneration, in which they are held by the Jews. They subsisted till the destruction of the academies of the Jews in Babylon, by the Saracens, about the year 1038. From that term the learned among the Jews have been called *Rabbins*. It is seldom, that a Jew applies himself to profane literature. Even the lawfulness of it has been generally questioned. Some have greater respect than others, for the talmudical doctrines. In consequence of using in his writings some free expressions concerning them, a violent storm was raised against Maimonides. Kimchi, and generally speaking, all the Spanish and Narbonnefe doctors took part with him. The others, led on by R. Solomon, the chief of the synagogue of Montpellier, opposed him. Both parties were equally violent, and the synagogues excommunicated each other. This dispute commenced about the middle of the twelfth, and lasted till nearly the thirteenth

thirteenth century. But the great distinction of the Jewish rabbins, is that of the *Tanaites* or *Rabbanists* and *Caraites*. The first are warm advocates for the traditionary opinions, generally received among the Jews; particularly those of the Targum, and for the observations of several religious ceremonies and duties, not enjoined by the law of Moses: the others absolutely reject all traditionary opinions, and hold all rites and duties, not enjoined by the law of Moses, to be human institutions, with which, there is no obligation that a Jew should comply.

VII. 6. *The Cabala* is distinguished into three sorts:—By the first, they extract from the words of scripture recondite meanings, which are sometimes ingenious, but always fanciful. The second, is a sort of magic, in employing the words and letters of the scripture, in certain combinations, which, they suppose, have power, to make the good and evil spirits of the invisible world, familiar to them. The third, which is properly the Cabala, is an art, by which they profess to raise mysterious expositions of the scripture, upon the letters of the sentences, to which they apply them. The whole is fancy and imagination. This, some even among the Jews, acknowledge.

VII. 7. When Rousseau says in his *Emile*,
 “ Je ne croirai jamais avoir bien entendu les rai-
 “ sons des Juifs, qu’ils n’aient une état libre, des
 “ ecoles, des universités, ou ils puissent parler et
 “ demeurer

“demeurer sans risque; alors, seulement, nous pourrions sçavoir ce qu’ils ont à dire,” he evidently writes on a subject, on which he was perfectly ignorant. At all times, the Jews have had schools, and numberless are *the works they have published, in defence of Judaism, and against the christian religion*. The most celebrated of these are the *Toldos Jeshu*, a work replete with the boldest blasphemy, and the *Chizzouk Emounah*, or buckler of faith, a work of great ability. These and other writings of the Jews, against christianity, are collected, and an ample refutation of them, published, in the *Tela Ignea Satanæ*, of Wagenfeil, *Altdorphi Noricorum*, 1681. The *Pugio Fidei* of *Raymundus Martinus*, is considered to be a learned and powerful defence of the christian religion, against the arguments of the Jews; and though it be not free from the literary defects of the times, in which it was written, it still preserves its reputation. The *Amica Collatio de veritate Religionis Christianæ cum erudito Judæo*, of Limborch, and the papers published with it, form one of the most interesting and entertaining works of controversy, that have appeared upon any subject.

VII. 8. *It is a mistake to suppose the Jews an intolerant people*. They hold all men obliged to observe, what are called the seven precepts of the sons of Noah. These are—1st, not to commit adultery; 2dly, not to blaspheme; 3dly, to appoint just and upright judges; 4thly, not to commit incest;

incest; 5thly, not to commit murder; 6thly, not to rob or steal; and 7thly, not to eat a member of any living creature. But they hold the Jews alone obliged to conform to the Sinaitic covenant, or law of Moses. They say, it was a covenant between God and the Jews; that the Jews therefore are bound to the performance of it; but that it is not binding on the rest of mankind. Those who forsake idolatry, and profess to follow the precepts of Noah, are called by them, *profelytes of the gate*; and, while the Jewish government existed, were permitted to live among them. Those, who take on them the observance of the whole law, are called *profelytes of justice or righteousness*; they are initiated to it, by ablution, sacrifice, and circumcision; and are thenceforth considered to be Jews, for all purposes, except intermarriage, from which, some nations are excluded for ever, others till after the third generation.

VIII.

With respect to the HEBREW MANUSCRIPTS AND PRINTED EDITIONS OF THE HEBREW TEXT,

VIII. 1. It is observable, that, no extensive collation of the *Hebrew manuscripts* of the sacred text, was made till the present century. This was owing, in a great measure, to the notion which had been formed, of the integrity of the sacred text, in consequence of its supposed preservation from error,

error, by the wonder-working Masorah. In the annals of literature, there is not, perhaps, a more striking instance of the little safety there is, in trusting, without examination, to received opinions, than the general acquiescence of the learned in the opinion we speak of. The rabbins boldly asserted, and the christians implicitly believed, that the Hebrew text was free from error, and that, in all the manuscripts of it, not an instance of a various reading of importance could be produced. "*Qua*
" latissime patent oriens et occidens, uno ore, uno
" modo, verbum Dei legitur; et omnium librorum,
" qui in Asiâ, Africâ vel Europâ sunt, sine ullâ
" discrepantiâ consonans harmoniâ cernitur." Such is the astonishing language of Buxtorf, in his *Tiberias*. The first, who combated this notion in the form of regular attack, was Ludovicus Capellus. From the difference he observed between the Hebrew text, and the version of the Septuagint, and between the Hebrew and the Samaritan Pentateuch; from the manifest and palpable corruptions, he thought he saw in the text itself, and, from the many reasons which made him suppose the vowel points and the Masorah, were both a modern and an useless invention, he was led to question the general integrity of the text; and even his enemies allowed, that, in his attack upon it, he discovered extreme learning and ingenuity. Still, however, he admitted the uniformity of the manuscripts. When this was urged against him by Buxtorf, he

had little to reply. At length, (what should have been done before any thing had been said or written on the subject), the manuscripts themselves were examined, and innumerable various readings in them, discovered. From this time the biblical criticism of the sacred text took a new turn. Manuscripts were collated every where; were examined with the same attention, the various readings of them were discussed with the same freedom, and their respective merits ascertained by the same rules of criticism, as had been before used, in respect of manuscripts of profane authors. The celebrated collection of *Doctor Kennicott* was begun in the year 1760. He undertook to collate all the manuscripts of the sacred text in England and in Ireland; and, while he should be employed in this, (which he supposed might be about ten years), to collate, as far as the expence would admit, all the Hebrew manuscripts of importance, in foreign countries. The first volume was printed in 1776, the second, and only other, in 1780. Doctor Kennicott himself collated two hundred and fifty manuscripts. Under his direction, and at his expence, Mr. Bruns collated three hundred and fifty: so that, the whole number of manuscripts collated, on this occasion, was six hundred. He mentions in his preface several other manuscripts, which it was not in his power to collate. It appears, that, in his opinion fifty-one of the manuscripts collated for his edition were from six hundred to eight hundred, and that
one

one hundred and seventy-four were from four hundred and eighty to five hundred and eighty years old. Four quarto volumes of various readings have since been published by *M. De Rossi* of Parma, from more than four hundred manuscripts; some of which are said to be of the seventh or eighth century, as well as from a considerable number of rare and unnoticed editions; under the title of *Variae Lectiones Veteris Testamenti, ex immensâ manuscriptorum editorumque codicum congerie, haustæ et examinatæ*,—*Parmae*, 1786. The matter, however, is far from being exhausted, particularly, if the possible treasures of the East are taken into calculation. The consequence of these extensive collations has been, to raise a general opinion among the learned, 1stly, that, all the manuscript copies of the Hebrew scriptures now extant, may, in some sort, be called Masoretic copies, because none of them have entirely escaped the rude hands of the Masorites: 2dly, that, the most valuable manuscripts, generally speaking, are those, which are eldest, written, at first, without points or accents, containing the greatest number of real vowels, or *matres lectionis*, exhibiting marks of an accurate transcriber, and conforming most to the antient versions, and, with regard to the Pentateuch, conforming most to the Samaritan exemplar: 3dly, that the Masoretic copies often disagree, and that the further back they go, the greater is their disagreement from the present printed copy: fourthly, that the synagogical

F

rolls

rolls disagree the least, from the printed copies, so that, they are of little value in ascertaining the text; an excellent judge has said, that, he would not change the smallest fragment of an old manuscript, of the tenth age, for the finest synagogical roll in Europe: 4thly, from all this, they conclude, that, the surest sources of emendation, are a collation of manuscripts and parallel places; a comparison of the text with the antient versions, and these with one another; grammatical analogy; and, where all these fail, even conjectural criticism. The merit of Doctor Kennicott's labours is generally acknowledged; his opinions on the state of the Hebrew text are generally received, and the high pretensions of the Masorah are generally rejected. Still, however, the ancient opinions have some advocates. They do not go so far as to assert, that, a collation of Hebrew manuscripts, is perfectly useless, but they think it may be prized higher than it deserves: that, when manuscripts of an earlier date than the Masorah are sought for, it should not be forgot, that, the Masorites had those manuscripts, when they settled the text; and what hopes, can there be, they ask, that, at the close of the eighteenth century, after the Hebrew has long ceased to be a spoken language, a christian, so much of whose time is employed in other pursuits and distracted by other cares, can make a better use of those manuscripts than was actually made of them by the Masoritic literati, whose whole time, whose
every

every thought, from their earliest years to their latest age, was devoted to that one object; who lived among the people, and almost in the country, where the events recorded by them, happened;— who saw with their own eyes the manners they describe, and daily and hourly spoke and heard a language kindred to that in which they are written? But, if there must be a collation of manuscripts, then, say they, no manuscript written by any other than a Jew, or wanting any one of the before-mentioned marks of authenticity, should be taken into account: and, trying the question of the integrity of the text, by these, which they call, the only authentic manuscripts, no question, say they, will remain of the perfect integrity and perfect freedom from corruption, of the present text. Where it can be shewn, that the text of the Masorah is corrupt, the genuineness of the Bible reading may be doubted, but, where there is no reason to impeach the Masorah, the text, as they assert, is beyond controversy. Wolfius, *Bibl. Hebræa*, tom. ii. 331, boldly says “*Conferantur in cumulum, si quis sub-*
“*nasci unquam potest, omnes varietates, et omni ego*
“*pignore contendere ausim, eas magis ad stabiliendam*
“*quam dubie reddendam lectionem hodie receptam in-*
“*servituras esse.*” Opitius in the last page but one of his preface, says still more confidently “*Quin si*
“*vel omnes impressi, vel manuscripti codices conve-*
“*nirent in asserendâ lectione quâdam, contrarium*
“*vero pronuntiaret Masora; confidenter ejus secuti*
“*sumus*”

“*sumus auctoritatem, si modo nobis constaret illam esse geminam.*” The same opinion is adopted by Tyschen, in his work already cited, and to enforce it, appears to have been his chief object in writing that work. It is also adopted in its fullest extent, by Mr. Benjoin, in his *Jonah*. The *Titres Primitifs of Fabricy, Rome 1772*, contain much curious learning urged with a considerable degree of ingenuity in favour of the Masoretic system. *Tantas non nostrum est componere lites.*

VIII. 2. With respect to the printed editions of the Hebrew Bible, those which have appeared to deserve particular attention, are, the edition at Soncino, in 1488, from its being the first printed edition of the whole Bible; the edition at Brescia, in 1494, from its being the edition, used by Luther in his translation; a third, was printed in 1557, without the name of any place. These three editions are called the *Soncinates*, being printed by Jews of a family which came originally from Germany and established themselves at Soncino, a town in Lombardy, between Cremona and Brescia. They were the first Hebrew printers. Some of them afterwards established themselves in Bononia, Brescia and Rimini. *Athias's* edition was published at Amsterdam, first in 1661, and afterwards in 1667. The edition of *Nunnes Torres*, with the notes of Raschi, was begun in 1700, and printed in 1705, and was the favourite edition of the Jews. *Bomberg's* edition was printed five times, and is distinguished

guished by the beauty of the type; but, not being divided into chapters and verses, is unfit for general use. *Robert Stephens's* 22mo. edition is most elegantly printed. The *Plantinian* editions have considerable merit for their neatness and accuracy. But all were surpassed by the edition of *Everardus vander Hooght* in 1703. It has the general reputation of great accuracy. Some have called its accuracy in question; but the elegance of the type, the beauty of the paper, and the fine glossy blackness of the ink, cannot be denied. His text was adopted by *Dr. Kennicott*, in his edition. The editions of which we have been speaking hitherto, are of the Hebrew alone, without any translation. The most celebrated edition of the Hebrew, with a Latin translation, was, till of late, that of *Sebastian Munster*, published in 1534, 1535, and 1539. It was the first Latin translation by any of the separatists from the see of Rome. *Santes Pagninus* was the first of the communicants with that see, who made an entirely new Latin version. It was published at Lyons, in 1528. It has often been republished. That, it is an accurate and faithful translation, all acknowledge,—that, the latinity is barbarous, cannot be denied; but, as it was the author's plan, to frame a verbal translation, in the strictest and most literal sense of that word, its supposed barbarism was unavoidable, and cannot, therefore, be imputed to it, as a fault. With some improvement, and ac-

accompanied by the New Testament in Greek, and the
 vulgate translation of it in Latin, it was published
 by *Arias Montanus*, first in 1542, with notes by the
 celebrated *Servetus*, by way of appendix to the
 Antwerp Polyglot, in 1572. Afterwards, several
 editions of it were published. Of these the edition
 of Geneva in 1619, is the best. The celebrated
 edition of the reverend *Charles Francis Houbigant*,
 an oratorian, was published in four volumes folio,
 with a Latin version and prolegomena, at Paris, in
 1753. The prolegomena and the Latin version have
 been printed separately. The merit of this edition
 is celebrated by all, who are not advocates for the
 Masorah. By them it is spoken of in the very
 harshest terms. Several manuscripts were occa-
 sionally consulted by the author : but, it is evident,
 he did not collate any one manuscript throughout.
 Mention has been already made of Doctor Kenni-
 cott's edition, and the subsequent labours of De
 Rossi. Prior to Houbigant's edition, was that of
Reineccius at Leipzig, in 1725, reprinted there, in
 1730 and 1739. A new edition of it was printed
 in 1793, under the inspection of Doctor Doederlein
 and Professor Meissner. It contains the most im-
 portant of the various readings collected by Dr.
 Kennicott, and M. de Rossi, printed under the text.
 For the purpose of common use, it is an excellent
 edition, and supplies the want of the splendid, but
 expensive editions and collations, of Houbigant,
 Kennicott, and De Rossi. Those who extend their
 biblical

biblical researches into Rabbinism, are recommended by the learned in that branch of biblical literature, to the *Biblia Rabbinica* of *Rabbi Moses*, published at Amsterdam, in four volumes folio, in 1724, 1727, which have entirely superseded the *Biblia Rabbinica* of Bomberg and Buxtorf.

IX.

IX. I. THE GREEK MANUSCRIPTS, according to Wetstein's account, are written either on parchment or vellum, or upon paper. The parchment or vellum is either purple-coloured, or of its natural colour; and either thin, or thick. The paper is either silken, or of the common sort; and either glazed, or of the ordinary roughness. The letters are either capital (generally called uncial), or small. The capital letters are either unadorned and simple, and the strokes of them very thin and straight; or they are of a thicker kind, uneven and angulous. Some of them are supported on something like a base, others are ornamented, or rather burthened, with a top. Letters of the first description, are of the kind generally found on the antient monuments of Greece; those of the last, resemble the paintings of half barbarous times. Manuscripts, therefore, written in the first kind of letter, are generally supposed to be of the sixth century at the latest; those written in the second kind of letter, are, generally supposed to be of the tenth century. The manu-

scripts written in the small letters are of a still later age. But the Greek manuscripts, copied by the Latins, after the reign of Charlemagne, are in another kind of alphabet; the α , the ϵ , and the γ , in them, are inflected, in the form of the letters of the Latin alphabet. Even in the earliest manuscripts some words are abbreviated. At the beginning of a new book, the four or five first lines, are often written in vermilion. There are very few manuscripts of the entire New Testament. The greater part contain the gospels only; very few have the apocalypse. In almost all, (and this is particularly the case of the older manuscripts), several leaves are wanting; sometimes they are replaced in a writing of a much later date. All the manuscripts have obliterations and corrections. But here a material distinction is to be attended to: some of the alterations are made by the writer himself, others are made by another person, and at a subsequent time. The first are said to be *a primâ manu*, the second *a secundâ manu*.

IX. 2. The curious and extensive collations, which have been made of manuscripts within this century, have shewn, that, *certain manuscripts have an affinity to each other*, and that, their text is distinguished from others by characteristic marks. This has enabled the writers on the subject, to arrange them, under certain general classes. They have observed, that, as different countries had different versions, according to their respective languages, their

their manuscripts naturally resembled their respective versions, as the versions, generally speaking, were made from the manuscripts in common use. Pursuing this idea, they have supposed four principal editions, 1st. the Western edition, or that used in the countries, where the Latin language was spoken;—with this, the Latin versions coincide: 2d. the Alexandrine edition;—with this, the quotations of Origen coincide: 3d. the Edessene edition, from which the Syriac version was made: and 4th. the Byzantine or Constantinopolitan edition: the greatest number of manuscripts written by the monks on mount Athos, the Moscow manuscripts, the Slavonian or Russian versions, and the quotations of St. Chrysostom, and Theophylact, bishop of Bulgaria, are referrible to this edition. The readings of this edition are remarkably different from those of the other editions; between those, a striking coincidence appears. A reading supported by all three of them, is supposed to be of the very highest authority; yet, the true reading is sometimes found only in the fourth.

IX. 3. From the coincidence observed between many Greek manuscripts and the vulgate, or some other Latin translation, a suspicion arose in the minds of several writers of eminence, that the Greek text had been altered, throughout, to the Latin. This seems to have been first suggested by Erasmus; but it does not appear that he supposed the alterations were made, before the fifteenth century;

tury: so that the charge of *latinizing* the manuscripts did not, in his notion of it, extend to the original writers of the manuscript; or, as they are called, the writers a *primâ manu*, as it affected only the subsequent interpolators, or, as they are called, the writers a *secundâ manu*. Father Simon, Mill, and Bengel adopted and extended the accusation; and it was urged by Wetstein with his usual vehemence and ability; so that it came to be generally received. Semler was the first critic, who ventured to call it in question. He was followed by Griesback and Woide; and finally, brought over Michaelis; who, in the first edition of his introduction to the New Testament, had taken part with the accusers; but, in the fourth edition of the same work, with a candour, of which there are too few examples, declared himself persuaded, that, the charge was unfounded, and totally abandoned his first opinion. Carrying the proof to its utmost length, it only shews, that, the Latin translations and the Greek copies, were made from the same exemplars. This rather proves the antiquity of the Latin translations, than the corruption of the Greek copies. It is also observable, that, St. Jerom corrected the Latin from the Greek: a circumstance, known in every part of the western church. Now, (as Michaelis justly observes), when it was known, that, the learned father had made the Greek text, the basis for his alterations in the Latin translation, it is scarcely to be imagined, that, the learned men or the transcribers

scribers of the western church, would alter the Greek by the Latin. It is still less probable, that, those of the eastern church would act in this manner.

IX. 4. Besides the manuscripts which contain whole books of the New Testament, other manuscripts have been consulted, with a view to find out the true readings of the text ; among these are the *Lectionaria*, or collections of detached parts of the New Testament, appointed to be read in the public service of the church. These are distinguished into the *Evangelistarium* or lessons from the gospel ; and the *Apostolos*, or the lessons from the acts and epistles. The quotations from the New Testament in the works of the antients, have also been consulted.

IX. 5. The principal manuscripts are the Codex Alexandrinus, the Codex Cantabrigiensis or the Codex Bezae, and the Codex Vaticanus. The respective ages, of these venerable manuscripts, has been a subject of great controversy, and has employed the ingenuity and learning of several biblical writers of great renown. After a profound investigation of the subject, Doctor Woide fixes the age of the *Codex Alexandrinus* between the middle and the end of the fourth century ; after a similar investigation, Doctor Kippling fixes the age, of the *Codex Cantabrigiensis* or the *Codex Bezae* at the second century. Montfaucon and Blanchini refer the *Codex Vaticanus* to the fifth century. But we are infinitely better acquainted, with the two first,
than

than with the third, of these manuscripts. In 1786, a fac simile edition of the Codex Alexandrinus was published at Oxford, at the expence of the university, by Doctor Woide; in 1793, a fac simile edition of the Codex Cantabrigiensis, or the Codex Bezae, was published at Cambridge, at the expence of the university, by Doctor Kippling. These editions exhibit their respective prototypes, page for page, line for line, word for word, contraction for contraction, rasure for rasure, to a degree of similarity hardly credible. The types were cast for the purpose, in alphabets of various forms, that, they might be varied with the manuscript and represent it more exactly. Of a work of this kind, till those we are speaking of were published, the world had not seen an instance. That, which approached nearest to them, was, the Medicæan Virgil, published at Florence in 1741. The Codex Vaticanus has been often collated but never published. Bentley procured important extracts to be made from it. These were published by Professor Birch, with his own, in the splendid edition of the four gospels which we shall afterwards have occasion to mention.

X.

From the manuscripts of the New Testament; the passage is to the printed editions, commencing with the Polyglots, by reason of their superior importance. But these, (though it make it necessary
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to return, in some measure to the Old Testament), should be preceded by an account of the BIBLICAL LABOURS OF ORIGEN. They are known under the appellation of his Tetraples, Hexaples, Octaples, and Enneaples. The tetraples contained in four columns, the Greek versions of Aquila, Symmachus, the Septuagint and Theodotion. Having discovered two other versions, he added these, to the Tetraples. They constituted, together, the Hexaples. By prefixing to them, the Hebrew text, and transcribing it, in a separate column, in Greek letters, he increased them to Octaples. He afterwards added to them a separate version of the Psalms. With that, they are called his Enneaples. So that, the first column contained the Hebrew text in Hebrew letters; the second, the Hebrew, in Greek letters; the third, the version of Aquila; the fourth, the version of Symmachus; the fifth, the Greek text of the Septuagint; the sixth, the version of Theodotion; the seventh, his fifth Greek edition; the eighth, his sixth Greek edition; the ninth, his last version of the Psalms. It is observable, that, in the column, which contains the Hebrew text, in Greek letters, he expresses it, in such letters, as evidently shew he was either unacquainted with, or paid no attention to the Masoritical pronunciation. He uniformly expresses, what the Masorites call the quiescent letters; the Aleph, He, Vau, and Jod, by vowels; but so variously, that it is most clear he considered it to be a matter of indifference, by
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what vowel he should denote them. He always treats the Ain and Heth as vowels; and, when two consonants occur, he seems to have considered it optional, what vowel he should admit between them. All this is diametrically opposite to the system of the Masorites.

XI.

The first and the most splendid of the POLY-
GLOTTIC EDITIONS, is that of *Complutum* or *Alcala*. It is comprised in six volumes folio. The impression was printed off, in 1517, but was not published till six years after. The expence of the work, which amounted, (it is said), to fifty thousand ducats, was wholly paid by Cardinal Ximenes, one of the noblest and fairest characters, that ever appeared on the theatre of the world. “The variety, “the grandeur, and the success of his schemes, leave “it doubtful,” says Doctor Robertson, “whether “his sagacity in council, his prudence in conduct, “or his boldness in execution, deserve the highest “praise. His reputation is still high in Spain, not “only for wisdom but sanctity, and he is the only “prime minister mentioned in history, whom his “contemporaries revered as a saint, and to “whom the people under his government, ascribed “the power of working miracles.” An interesting and pleasing account of his earnestness in promoting the success of the work is given, by the writers of

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his life. It is certain, that, he spared no expence in collecting manuscripts ; but, whether he had any that were truly valuable, has been much doubted. The doubt gave rise to a literary controversy in Germany, which was chiefly managed by Goeze and Semler ; the former denying, the latter asserting, the value of the cardinal's manuscripts. In 1784, when Professor Birch was engaged in his edition of the Bible, Professor Moldenhawer, went to Alcalá for the purpose of discovering the manuscripts, used in the Ximenian polyglot. After much enquiry he discovered, that about thirty-five years before, they had been sold to a rocket-maker of the name of Toryo ; and the receipt given to him for his purchase was produced. Another objection made to the edition, is, that, the editors, in consequence of too high an opinion of the vulgate, and a mistaken zeal for the christian religion, introduced, sometimes, into the Greek text, readings of the vulgate, which they did not find in the Greek manuscripts. This point also was discussed, at length, in the controversy we have mentioned. Six hundred copies only were printed off. The common price is from forty pounds to sixty. A small number, (it is thought not more than four), were printed on vellum. One of those, at the sale of the Pinelli library, was sold to Count Macartney for four hundred and eighty-three pounds. For a typographical description of the work, see De Bure's *Bibliographie instructive*, theologie, art. 1. The Complutensian polyglot

polyglot was followed and excelled by the *Polyglot of Antwerp*, printed, in that city in 1569—1572, in eight volumes folio. *The Polyglot of Paris*, printed in 1628—1645, in ten volumes folio, is one of the most splendid works, that, ever issued from the press. It was printed at the expence of Monsieur Le Jay. Cardinal Richelieu offered to defray the whole cost of the impression, and to give Le Jay the whole profit of the sale, on condition, he would let it pass under his name. On the other hand the booksellers of London, offered him very advantageous terms, on condition it should be called the London polyglot: he refused both offers. Unfortunately the work had not a sale, so, that, the editor was completely ruined by it. Less beautiful, but more accurate, and comprehending more than any of the three preceding polyglots, is the *Polyglot of London*, printed in 1657, in six volumes, to which the *Lexicon Heptaglotton* of Castell, in two volumes folio, is usually added. Bryan Walton, afterwards bishop of Chester, was the editor of it. Twelve copies of it were printed on large paper: one, of great beauty, is in the library of St. Paul's cathedral; another was in that of the Count de Lauraguais. The *Leipfic Polyglot* published in two volumes folio, in 1750, contains the text, according to the Masoretic revision, with the points; the Septuagint from Grabe's edition of the Alexandrine manuscript, corrected as far as could be, by Origen's asterisks and obeluses; with a Latin translation of it by Schmidius, and
with

with Luther's translation, and notes of the various readings of the Vatican and other principal manuscripts, and with philological and explanatory notes. The cheapness of this edition makes it an useful substitute for the former polyglots.

XII.

The first of the GREEK PRINTED EDITIONS of the New Testament, in point of time, was that of *Erasmus*, with a new Latin translation. He published five editions of it, in the years 1516, 1519, 1522, 1527 and 1525. The edition of 1519 is most esteemed. The two last were altered in many places, especially in the Revelation of St. John, from the Complutensian edition. A brief to Erasmus from pope Leo the Xth, is prefixed to it. Albertus, cardinal and archbishop of Mentz, writ him a most obliging letter, upon his edition, highly commending it, and desiring to see him. He sent him, with the letter, a golden cup, "amplum et grave," says Erasmus, "et opere spectandum. Quin et non men indidit. Ait vocari poculum amoris, ex quo, qui biberint, protinus benevolentiam mutuam conglutinari. Si vera sunt hæc, utinam theologi Lovanienses ex eâ mecum potassent ante annos duos." It is observable, that, the Greek text of Erasmus, latinizes, or, in other words, is made to conform to the vulgate translation, even more than that of Complutum, against which he strongly

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urged the charge of latinizing. This edition involved Erasmus in a quarrel with the divines of Louvain, and with the Spanish divines, employed on the Complutensian polyglot. The principal of these was Stunica, a man of real learning. The controversy between him and Erasmus is instructive and interesting. In many instances Stunica had the advantage over Erasmus. But Erasmus had greatly the advantage over Lee, his English antagonist.

The next edition of the New Testament in Greek, is that inserted in the *Complutensian Polyglot*. The learned agree in wishing the editors had described, or, at least specified the manuscripts they made use of. The editors speak highly of them; but this was, when the number of known manuscripts was small, and manuscript criticism was in its infancy, so that, without impeaching either their candour or their judgment, their assertions, in this respect, must be understood with much limitation. It has been charged on them, that they sometimes altered the Greek text without the authority of a single manuscript, to make it conform to the Latin. Against this charge they have been defended by Goeze, and, to a certain extent, by Griesbach. The strongest proof in support of the charge is, that, after Stunica had, in the bitterest terms, reproached Erasmus with his omission of the celebrated verse of the heavenly witnesses, and Erasmus had, with equal vehemence challenged Stunica to produce a single Greek manuscript in its support,

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he did not cite one Greek manuscript for it, but persisted in arguing from the authority of the Latin. This, the late Dr. Travis, the zealous defender of the verse, owns himself unable to account for, satisfactorily. The fate of their manuscripts has been already mentioned.

The editions of *Robert Stephens* are next to be considered. It is observable, that, while almost every other art, has, from the time of its first invention, been in a state of gradual improvement to the present time, the art of printing, very soon after its first appearance, attained a degree of perfection, in many respects superior to its present state. Of this, the Greek editions of the New Testament, by Robert Stephens, are a striking example. For exquisite beauty and delicacy of type, elegance and proper disposition of contractions, smoothness and softness of paper, liquid clearness of ink, and evenness of lines and letters, they have never been surpassed, and, in the opinion of many, never equalled. There are four editions of them published by himself in 1546, 1549, 1550, and 1551. His son published a fifth edition in 1569. The third of these is in folio, and has the readings of sixteen manuscripts, in the margin. The two first are in octavo, and of those, the first, (that in 1546), is the most correct. There is prefixed to it, an address by Robert Stephens to his readers beginning, “ O mirificam
“ regis nostri optimi et præstantissimi principis

“ liberalitatem.” From this it has been generally termed the Mirificam edition. The correctness of this edition is equal to its beauty. It has been said to have but one error of the press, and that this is in the prefixed address, where “ *pulres* ” is written for “ *plures*.” But probably this is not the error objected ; for at the top of page 289, of the second volume, IOANNOY. B. is evidently written for IOANNOY. A. Till lately, an opinion generally prevailed, that, these types were absolutely lost ; but, in the *Essay Historique sur l'origine des caracteres orientaux de l'imprimerie royale et sur les caracteres Grecs de François 1^{er}. appelés communement Grecs du Roi*, published by Mr. de Guignes, in the first volume of the *Notices et Extraits des Manuscrits de la Bibliotheque du Roi*, it appears, that, the puncheons and matrices, used by Robert Stephens, in these celebrated editions, are still preserved in the Imprimerie Royale at Paris. From the same work we learn, that, in 1700, the University of Cambridge applied to the King of France to have a cast of the types ; that, a proposal was made them on the part of the king, that, in the title-pages of the works printed by them, after the words “ *typis academicis* ” there should be added *caracteribus Græcis et typographieo regio Parisiensi* : that, the university, refused to accede to the proposal ; and that, in consequence of the refusal, the negotiation went off.

The edition of *Beza* was printed in 1565, from the third edition of Robert Stephens. It has often been reprinted. The last edition printed by Beza himself, was in 1598. In his choice of readings he is accused of being influenced by his Calvinistic prejudices.

The celebrated edition of the *Elzevirs* was first printed at Leyden in 1624. It was printed from the third edition of Robert Stephens; where it varies from that edition, it follows, generally, the edition of Beza. By this edition, the text, which had fluctuated in the preceding editions, acquired a consistency. It was generally followed in all the subsequent editions. It has deservedly, therefore, obtained the appellation of *Editio recepta*. The editors of it are unknown.

The celebrated edition of *the reverend John Mill* was published at Oxford in 1707, after an assiduous labour of thirty years. He survived the publication of it, only fourteen days. He inserted in his edition, all the collections of various readings, which had been made before his time; he collated several original editions; procured extracts from Greek manuscripts, which had never been collated, and in many instances, added readings from the ancient versions, and from the quotations of them in the works of the ancient fathers. The whole of the various readings collected by him, are said, without any improbability, to amount to thirty thousand. He has enriched his work with most

learned prolegomena, and a clear and accurate description of his manuscripts. He took the third edition of Stephens for his text. He shews the highest reverence for the vulgate, but thinks slightly of the Alexandrine manuscript. His work formed a new æra in biblical criticism. It was reprinted by Ludolph Kuster, at Rotterdam, in 1710, with the readings of twelve additional manuscripts. While sacred criticism lasts, his learning, indefatigable industry, and modest candour, will be spoken of, with the highest praise.

The edition of *John Albert Bengel*, abbot of Alpirspack in the dutchy of Wurtemberg, was published in 1734. He prefixed to it his "*Introductio in Crisin Novi Testamenti*;" and subjoined to it, his "*Apparatus Criticus and Epilogus*." He altered the text, where he thought it might be improved; but, except in the Apocalypse, he studiously avoided inserting in the text, any reading, which was not in some printed edition. Under the text, he placed some select readings, reserving the whole collection of various readings, and his own sentiments upon them, for his *Apparatus Criticus*. He expressed his opinion of these marginal readings by the Greek letters, α , β , γ , δ , and ϵ . α , denotes, that, he held the reading to be genuine; β , that he thought its genuineness was not absolutely certain, but that the reading appeared to him preferable to that in the text; γ , that the reading in the margin was of equal value with the reading in the text; δ , that the

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marginal

marginal reading seemed of less value; and, that he thought it absolutely spurious, though some critics defended it. Several small editions of Bengel's New Testament have been published in Germany. His "*Gnomon*," which is a collection of explanatory notes upon the New Testament, does not give a very high notion of his own intelligence of the sacred book.

All former editions of the Greek Testament were surpassed by that of *John James Wetstein*; of which it is sufficient to mention, that, Michaelis, his professed enemy, and who loses no opportunity of speaking harshly of him, says, that, it is, of all editions of the Greek Testament, the most important, and the most necessary to those, who are engaged in sacred criticism: and that, Doctor Herbert Marsh, the celebrated translator of Michaelis, and perhaps the best judge, now living, of the merit of such a work, calls it, by the emphatic appellation, of the Invaluable Book. It was published in two volumes folio, in 1751, at Amsterdam. Wetstein thinks slightly, not to say contemptuously, (unfortunately contemptuous expressions were too familiar to him), both of the vulgate and the Alexandrine manuscript. He adopted for his text, the editio recepta, of the Elzevirs. His collection of various readings far surpasses that of Mill or Bengel. His notes are particularly valuable, for the copious extracts he has made from the rabbinical writers. These greatly serve to explain the idiom and turn

of expression used by the apostolic writers and evangelists. The editions of his *Prolegomena* and of his *Libelli ad Crisim atque Interpretationem Novi Testamenti*, by Doctor Semler, are a mine of recondite and curious biblical learning. After every deduction is made from the merit of his edition, on account of the supposed fœciniaſm and intemperate ſpirit of the author, much, very much will remain that deſerves the higheſt praiſe.

The acknowledged merit of Wetſtein's edition excited a general ſpirit of emulation among the writers of Germany. The firſt, in time, as in eminence, was *Doctor John James Grieſbach*, whoſe edition of the New Teſtament was firſt publiſhed in 1775—1777, in two volumes octavo, at Halle. In this laſt year, (1796), the firſt volume has been reprinted, under the patronage, and at the expence, of his grace, the duke of Grafton. It has extracts from two hundred manuſcripts, in addition to thoſe quoted in the former edition. He has collated all the Latin verſions, publiſhed by Sabatier, and Blanchini. His object, is to give a ſelect and choice collection of the various readings, produced by Mill, Bengel and Wetſtein, and of his own extracts, omitting all ſuch as are trifling in themſelves, ſupported by little authority, or evidently only errata. Grieſbach's edition is the text book uſed by the ſtudents in the German univerſities. Moſt probably, like Heyne's Virgil, it will become the general book of ſcholars, maſters, and literati. Previouſly to his publication of

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his edition of the Greek Testament, Griesbach published his *Synopsis Evangeliorum Matthæi, Marci, et Lucæ, Halæ*, 12mo. 1771.

In 1786, *Professor Alter* published at Vienna, in two volumes, folio, *Codex Lambecii*, 1, in the Imperial library, and thence styled by him the *Codex Vindobonensis*. He has corrected it occasionally from the edition published by Robert Stephens in 1546, subjoining, at the end of each volume, a list of these corrections, under the title of *Vitia Codicis Vindobonensis*; he has added the various readings from the Coptic and Slavonian versions, and from two Latin versions in the Imperial library.

It remains only to take notice of the *Quatuor Evangelia Græca, cum variantibus lectionibus a textu Codd. MSS. Bibliothecæ Vaticanæ, Barberinæ, Laurentianæ Vindobonensis, Escurialensis, Hanuiensis regiæ, quibus accedunt lectiones versionum Syrarum, veteris, Philoxenianæ, et Hierosolymitanæ, jussu et sumptibus regiis, edidit Andreas Birch. Hauniæ 1788, fol. et 4to.* This is a noble fruit of royal munificence. Professors Birch, Alter, and Moldenhawer, were employed, and their expences defrayed, by the present king of Denmark, to travel into Germany, Italy, France, and Spain, to collate the manuscripts of the sacred text. The work now under consideration, is the result of their united labours. The text is that of Mill. The edition is particularly valuable, for the large extracts from the *Codex Vaticanus*.

There

There are many other respectable editions of the Greek Testament; but those we have mentioned are, confessedly, the principal. The edition by Erasmus, and the edition in the Complutensian polyglot, are the principal editions, from which almost all the subsequent editions have been taken. This, Doctor Griesbach, in his excellent prolegomena, has placed beyond controversy. "All the modern editions," he says, "follow that of the Elzevirs; that was taken from the edition of Beza, and the third of Robert Stephens; Beza copied the third of Robert Stephens, except in some places, where he varied from it arbitrarily, and without sufficient authority. The third of Stephens immediately follows the fifth of Erasmus's editions, except in a very few places in the apocalypse, where he preferred to it the Complutensian edition. Erasmus, formed the text, as well as he could, from a small number of manuscripts, and those of a recent date, and without further aid than an interpolated edition of the vulgate and bad editions of a few of the fathers." The principal editions, in which Erasmus and the Complutensians have not been followed, are those of Mr. Bowyer, Professor Alter, and Griesbach. It were greatly to be wished that some person would collect and publish together, with such observations and illustrations as the subject occasionally requires, the various prolegomena of Walton, Mill, Wettstein, and Griesbach; the controversy between Erasmus and the Spanish divines and

Lee,

Lee, and the prefaces of Kennicott, Kippling, and Woide; with a succinct but complete account of the chief manuscripts and printed editions of the sacred text. In such a collection a place should be allowed to some of Doctor Campbell's preliminary dissertations, and to some of Doctor Macknight's preliminary essays.

XIII.

Among the ORIENTAL VERSIONS the *Syriac* claims the first place, from the immense territory where it is spoken, having always been the language of learning and of the higher orders of life from the mountains of Assyria to the Red sea. The most ancient of the Syriac versions is called the *Peshita*, or the literal; it is in general use among the Syriac christians. It was first made known in Europe, by Moses of Marden, who was sent by Ignatius, patriarch of the Maronite christians, in the year 1552, to pope Julius the III^d, to acknowledge the supremacy of the Roman pontiff. It was first printed at Vienna, in 1555. It has been since reprinted; the best edition is that of Leyden, in 1709, reprinted in 1717. Its readings coincide most remarkably with those of the vulgate; which seems to afford a conclusive argument in favour of the antiquity of both the versions. It certainly was made before the fourth, and there are arguments to shew it was made at the end of the first, or the beginning of the second

second century. There are more modern Syriac versions; the principal of which is the *Philoxenian* version, published by Doctor Ridley, and since republished by Professor White, whose Bampton Lectures have obtained the applause of every man of taste, and extorted the praise even of Mr. Gibbon. The *Coptic* is the language of the rude peasants of the Nile. The version in that language was printed with a Latin translation at Oxford, in 1716, by David Wilkins, a native of Memel in Prussia. The editor of Ernesti's Institutio, fixes its age at the fifth century. The indefatigable industry of the moderns has discovered a version yet in manuscript, called the *Sabidic* version, from its being, in the language of the nation which inhabits the Upper Egypt, or the part which lies between Cahera and Assévan, called in Arabic, Said. It is supposed by Doctor Woide, to have been made in the second century. Some parts of it have been published. An *Æthiopic* version was published at Rome, in 1548 and 1549, from a defective copy; that, from which the *Æthiopic* version in the London polyglot was printed, was still more defective. An *Armenian* version was printed, at Amsterdam, in 1666, in quarto; an edition in octavo was printed there in 1668. The former includes both the Old and the New Testament; the latter contains the New Testament only. An edition, in that language, of the New Testament, was published, in duodecimo, in 1698. The *Georgian* version was first printed at

at Moscow, in 1743, folio. An *Arabic* version of the four gospels was published at Rome in 1590—1591. It was printed, with a version of the remaining books of the New Testament, in the Paris and London polyglots. Erpenius published the Arabic New Testament, at Leyden, in 1616, from a manuscript written in the Upper Egypt, in the year 1342. The Roman congregation de propagandâ fide, published, in 1671, an Arabic and Latin Bible, under the inspection of Sergius Risius, bishop of Damascus. The English society for promoting christian knowledge published, in 1727, an Arabic New Testament, for the use of the christians, in Asia. Ten thousand copies were printed of this edition. A *Persic* version of the four gospels is printed in the London polyglot. A new translation of it was printed by Professor Bode, at Helmstadt, in 1750—1751, with a preface, containing historical and critical remarks, on the *Persic* versions. Another *Persic* version was printed in London 1652—1657. Ernesti in his *Institutio*, says, that Uphilas, bishop of the Goths, translated the New Testament into the *Gothic* language in the fourth century: and that, this version is supposed to be the version of the Gospel, which was published at Dordrecht, in 1665, by Junius and Marschall, at Amsterdam, in 1684, at Stiernhielm in 1672, and at Oxford, in 1750 by Edward Lye. The *Codex Argenteus* is written on vellum; the letters are silver, except the initials, which are gold. It has been much doubted, whether

whether the version should be called Gothic or Francic, and whether it were taken from the Greek or the Latin. The *Russian or Slavonian* version was made from the Greek. The most ancient copy of the whole Bible, in the Russian language, was written in the year 1499, in the time of the grand duke Wasiljewitch. But, of the New Testament, there are copies of the eleventh, twelfth, thirteenth and fourteenth centuries. A still more ancient manuscript was given by the Czar Iwan Waseljewitch to Garabunda, secretary to the dutchy of Lithuania; it was written, in the time of the grand duke Wladimir, who reigned from 972 to 1015. The oldest printed edition is that of Prague, in 1519. It has been since printed, at Ostrog in 1581, at Moscow, in 1663, 1751, 1756, 1757, 1766 in folio, in 1759 in large octavo, at Kiow, and in 1758, in folio. Copies and accurate extracts have been given from this version by Professor Alter.—The geography and history of these, and other countries of the east, and the revolutions of their religious tenets, so far as these subjects are connected with the versions of the Old or New Testament antiently, or at present in use among them, might be wrought into an interesting and curious discussion.

XIV.

To obtain an accurate notion of what is called
 THE LATIN VULGATE TRANSLATION; of the
 scriptures,

scriptures, it is necessary to enquire into the nature of the Latin versions, made before the time of St. Jerom, particularly the version called, the *Vetus Italica*; and to consider the different versions published by St. Jerom, as they came immediately from his hands, as they were corrupted in the middle ages, and as they have been corrected and promulgated by papal authority.

XIV. 1. Two passages, in different parts of the works of St. Augustine, clearly shew, the nature of the *Vetus Italica*, and the other Latin versions, prior to the time of St. Jerom. In his treatise de Doctrinâ Christianâ, lib. 2. chap. 11. St. Augustine says, "that, the number of those, who had translated the scriptures from the Hebrew into the Greek, might be computed; but that, the number of those, who had translated the Greek into the Latin could not. For, immediately upon the first introduction of christianity, if a person got possession of a Greek manuscript, and thought he had any knowledge of the two languages, he set about translating the scriptures." In another part of his works, l. 2. ch. 15. he says, "*in ipsis interpretationibus Italica cæteris præferatur, nam est verborum tenacior cum perspicuitate sententiæ.*" It should seem difficult to mistake the import of these expressions, yet they have given rise to much controversy. One side, with a view to rob the vulgate of all pretension, even to a remote affinity to the translation pointed at by St.

Augustine,

Augustine, in this place, has in stern defiance of all manuscripts, and all printed editions, proposed to read "illa" for "Itala;" and, (to make sense and grammar of the passage, of which, the alteration in question, if it were to stand alone, would totally bereave it), to substitute "quæ" for "nam,"—an emendation, certainly not of the gentlest touch. The other side to exalt the vulgate, has supposed it may be fairly inferred from the passage in St. Augustine, that, there was a version, which having been first sanctioned by the Roman pontiff, was received by the whole Latin church, and was generally used in the service of the church. But this is carrying his words much beyond their natural import, and is as unjustifiable an attempt to raise, as the other is, to depress, the real dignity and merit of the vulgate. The high terms of commendation, in which St. Augustine expresses himself of the *Vetus Italica* have raised a general wish, that it should be discovered and published. In 1695, Dom Martianay, the learned editor of the works of St. Jerom, published at Paris, in octavo, what he supposed was the *Vetus Italica*, of the gospel of St. Matthew, and of St. James's epistle. In 1743, Peter Sabatier published at Rheims, in three large volumes folio, his "*Bibliorum sacrorum Latinæ versiones antiquæ seu vetus Italica et cæteræ quæcumque in codicibus manuscriptis et antiquorum libris reperiri potuerunt quæ cum vulgatâ Latinâ et cum textu Græco comparantur.*" Where there were

chafms

chasms in his manuscripts, he supplied them from the vulgate. The last publication of the kind is by Father Joseph Blanchini, an oratorian; the title of his work is "*Evangelistarium quadruplex Latinæ versionis antiquæ seu veteris Italicæ ex codicibus manuscriptis aureis argenteis purpureis aliisque plusquam millenariæ antiquitatis, Romæ 1749.*" It contains five, or rather four manuscripts, of a Latin version. In many places they differ; and Blanchini's arguments, that, the differences are merely errors of the transcribers, are, by no means, conclusive. It seems generally believed, that they are four distinct versions. A Latin translation, perhaps anterior to that of St. Jerom, is published by Doctor Kippling with the Codex Bezzæ. That this and the other translations may be anterior to St. Jerom, all allow. But that any one of them is the Vetus Italica, no satisfactory evidence, no convincing argument has yet been produced.

XIV. 2. The great multiplicity of versions, and the confusion which prevailed among them, were the motives, which first urged St. JEROM to his *Biblical labours*. He began by correcting the Psalms; but the people at large, being accustomed to their old version, could not be induced to lay it aside, in favour of St. Jerom's. He, therefore, published another edition! In this he made few alterations in the text itself, but shewed by obeluses and asterisks, where it differed from the Septuagint, or the Hebrew. From this last edition, and the old Italic,

is formed the vulgate edition of the Psalms, which is now used in the Roman Catholic church. St. Jerom's original correction of the Psalms never came into public use. On the same plan, in which he made that correction, he corrected also, the Proverbs of Solomon, the Ecclesiastes, the Canticum Canticorum, the book of Job, and the Paralipomena. He afterwards undertook and executed, with the greatest applause, a complete version, into Latin, of all the Old Testament. He translated also the New Testament from the Greek into the Latin. This translation, made by St. Jerom, of the Old Testament from the Hebrew, and of the New Testament from the Greek, is the origin or stock of our present vulgate, except with respect to the Psalms; which, as was observed before, rests on St. Jerom's second edition of the old translation. The genuine version of St. Jerom, from a beautiful manuscript at Paris, was published, there, in 1692, by Dom Martianay and Dom Pouget, under the title of *Sancti Eusebii Hieronymi divina bibliotheca hætenus inedita*. St. Jerom's version had the fate of many considerable works of genius. It had warm advocates, particularly among the truly learned, and violent enemies, particularly among the ignorant. By degrees its merit was universally acknowledged, and it almost universally superseded every other version. Such was the vulgate translation as it came originally from the hands of St. Jerom.

XIV. 3. It did not escape the general fate of manuscripts *during the middle age*. Partly by the mistakes or errors of transcribers; partly by corrections made by unskilful persons, partly by alterations from the citations in the works of the fathers, and partly by insertions made in it by way of explanation, the text was exceedingly disfigured and corrupted, in many places. But one circumstance in particular, introduced variations into every part of it. It is, that, the old uncorrected version was intermixed with it, throughout. Cassiodorus, and, after him Alcuin, used their utmost endeavours to restore the version to its pristine purity. But it was a mischief, which all their abilities and zeal were insufficient to remedy. At the revival of letters, several persons of learning exerted themselves to procure a good edition of it. The chief editions, published on this plan, are those of Robert Stephens, in 1540, 1545, and 1546; that of Hentenius in 1547, and that of the Louvain divines, in 1557; and 1573, chiefly conducted by Lucas Brugensis.

XIV. 4. It was afterwards revised and promulgated by *papal authority*. The council of Trent took the state of the versions into consideration. It declared the antient and common edition should be considered the authentic edition; and that the Bible should be printed as correctly and as expeditiously as possible, principally according to the antient and vulgate edition. In consequence of this it was published by *Sextus Quintus* in 1590. But

his edition scarcely made its appearance, before it was discovered to abound with errors. The copies, therefore, were called in, and a new edition was printed by *Clement the VIIIth*, his immediate successor, in 1592; and afterwards with some variations, in 1593. The difference between the two papal editions is considerable. Dr. James, in his celebrated *Bellum Papale*, reckons two thousand instances in which they differ; Father Henry de Bukentop, a Recollet, made a similar collection; and Lucas Brugenſis has reckoned four thousand places, in which, in his opinion, the Bible of Clement the VIIIth, may be thought to want correction. Cardinal Bellarmin, who had a principal part in the publication of the edition, praised his industry, and writ to him, that, those concerned in the work, had not corrected it with the utmost accuracy, and that, intentionally, they had passed over many mistakes. "*Scias velim,*" says his eminence, "*Biblia vulgata non esse a nobis accuratissime castigata: multa enim de industriâ, justis de causis pertransivimus.*" When it is examined critically it evidently appears the work of several hands. A scrupulous adherence to the text is observable in most parts of it; but in some it is carried further than in others. It frequently happens, that, this leads to barbarous expressions: sometimes even the vulgate is reproachable with absolute solecisms; as—*si fuerit homini centum oves,—dominantur eorum—repletæ sunt nuptiæ discumbentium, videns quoniam* (for quod) *illus*

*illusus esset a magis,—ubi erugo et tinea ~~exterminat~~
—edunt, for ediderunt fructus suos,—illuminare his,
qui in tenebris,—nihil nos nocebit,—vapulabis multus.*

Many other instances of solecisms or barbarisms of a similar nature, might be produced. But these do not detract from its general merit. Not only Roman Catholics, but separatists from the church of Rome, agree in its praise. It is universally allowed, that, it does not suffer in a comparison with any other version. Dr. Mill, whose whole life was spent in the study of the manuscripts and printed editions of the original and the translations from it, professes the greatest esteem for it, and in his choice of readings, defers considerably to it. Grotius speaks of it highly; Walton and Bengel praise it much. In his *Histoire Critique du Texte et des Versions du Nouveau Testament*; Father Simon has pointed out its real merit. The church of Rome justly treats it with the greatest veneration. Some divines have supposed it to be absolutely free from error, and that no one is at liberty to vary from it, in translation or exposition. But this is going to an extreme. The council of Trent, in pronouncing it to be authentic, did not pronounce it to be inspired or infallible. See *Natalis Alexander, de vulgatâ scripturæ versione, quæstio 5, utrum, et quo sensu vulgata editio sit authentica; et quæstio 6, de psalmatis et mendis quæ, in vulgatâ versione Latinâ Bibliorum jussu Clementis VIIIvi emendatâ, etiamnum supersunt, quæ ecclesiæ auctoritate corrigi possunt.*

possunt. Some Roman catholic writers of eminence have contended, that, considering the present state of the Greek text, the vulgate expresses more of the true reading of the originals, or autographs of the sacred penmen, than any Greek edition that has yet appeared, or can now be framed.—There is no reason to suppose that any of the *autographs* existed in the third century. See *Griesbach, Historia Textus Epistolarum Pauli.*

XV.

We now come to THE ENGLISH TRANSLATIONS OF THE BIBLE.

XV. 1. There are many *Anglo-Saxon* versions of the New Testament. The four gospels were published by Matthew Parker, William Lisle and Thomas Marshall, in the years 1571, 1658, and 1665. This last edition was printed at Dordrecht, with the Mæso-Gothic version and reprinted at Amsterdam, in 1684. As the Anglo-Saxon version was evidently made from the version in use before St. Jerom's, it is much valued by those, who are curious after the readings of the old Italic.

XV. 2. The most antient *English* translation is that of *Wickliff*. It was finished about the year 1367. It was revised by some of his followers. Both the original and the revised translation are still extant in manuscript. The copies of the latter are more rare than the copies of the former.

XV. 3.

XV. 3. The principal *printed editions* are—
 1st. those of *Tyndale and Coverdale*; 2d. the *Genevan Bible*, or the translations made by the English who fled to Geneva to avoid the persecutions of Queen Mary; 3d. the *Episcopal* translation made in the reign of Queen Elizabeth, under the direction of Matthew Parker, the celebrated archbishop of Canterbury; 4th. *King James's Bible*:—it was printed in 1611, and is that, which is at present used in all the British dominions; 5th. the English translations made by the *Roman Catholics*. The chief of these are, the *Rhemish Testament*, printed at Rhemes in 1582. In the year 1589, Doctor Fulke, master of Pembroke-hall, Cambridge, reprinted this translation, together with the Bishop's Bible in two columns. It is a curious performance, and very much deserves the attention of those, who study the subjects in controversy between Roman catholics and protestants, particularly such as turn on scriptural interpretation. *The Doway Bible* is printed in two volumes quarto, in 1609, 1610. It is said to be made from “the authentical Latin.” A new edition of it was published in five volumes octavo, in 1750, by the late Doctor Challoner. Besides these, a translation in two volumes, large octavo, was published at Doway, in the year 1730, by Doctor Witham. It is enriched with useful and concise notes.

XVI.

It remains to observe a striking peculiarity of the Old and New Testament:—its division into CHAPTERS AND VERSES.

XVI. 1. The division of the Hebrew text into *chapters*, was made by the Jews, in imitation of the division of the New Testament, into chapters. Their division of the Old Testament into *verses*, was much more antient, being, probably, of the same date as their invention of the vowel points. Much of the labour of the Masorites was consumed in calculating the verses, and their literal peculiarities. Thus, they discovered, that, the verses in the book of Genesis amounted to 1534; that its middle verse was the fortieth of the twenty-seventh chapter; that, the whole Bible contained twenty-three thousand two hundred and six verses; that there were two verses in the Pentateuch, all the words of which ended with a Mem; that there were three verses which consisted of eighty letters; that there are fourteen verses which consist of three words; twenty-six, which contain all the letters of the alphabet; one which contains all the final letters, &c. &c.

XVI. 2. The antients divided the New Testament into two kinds of *chapters*. The *τιτλοι*, or larger portions, are written either in the upper or lower margin, and generally in red ink; the *κεφαλαια*, or small portions, are numbered on the side of the margin. They are clearly represented in Erasmus's edition,

edition, and in R. Stephens's edition of 1550. These chapters differ in different copies. The most celebrated, and one of the most antient divisions, was that of Ammonius. From him it had the appellation of *the Ammonian sections*. It was afterwards, in a great measure, superseded, by that of Eusebius. But by the example and influence of Cardinal Hugo de S. Caro, the old division was entirely laid aside, and that in present use was adopted. Robert Stephens was the inventor of the *verses* into which the New Testament is now divided. The division into chapters is sometimes liable to objection. The divisions into verses is still more objectionable. But it is now too late to reject it. In most of the later editions of note, the text is continued, without any distinction of verses; but the verses are numbered in the margin.

XVI. 3. The *punctuation* of the Bible is a modern invention. In the antient manuscripts no marks are found, except a point and a blank space. The comma was invented in the eighth century; the semicolon in the ninth; the other stops were discovered afterwards. The spirits and the accents are not earlier, in the opinion of most writers, than the seventh century.

XVII.

With respect to the influence of the various readings on the questions respecting the *purity*,
authenticity,

authenticity, or divine inspiration of the sacred text :
 —it may be observed, that, when a person unacquainted with the nature of what are called various readings, hears of the multitude of those, which are discovered in the manuscripts and printed editions of the Old and New Testament, he is apt to consider it in a very improper point of view, and to draw very improper conclusions from it. For he either considers this multitude of various readings to be injurious to the authority or authenticity of the scriptures ; or, falling into the opposite extreme, he supposes them to be of such little moment, as to make the labour bestowed in collecting them, and weighing their comparative merit, an useless and vain employment. Such a person it is not easy to convince of his error. But whoever is acquainted with the various readings in classical authors, may soon be made sensible, that, on one hand, the various readings of the sacred text, do not in any respect impeach its divine authority or authenticity ; and that, on the other, those deserve highly of the Christian world, who, with due advantages of natural and acquired endowments, and with due attention and modesty, exert themselves in collecting various readings, or in any other biblical pursuit, that tends to advance the literal purity of the text. The Bible may be considered in three points of view, equally important. It announces the articles which a christian must believe, and the duties he must perform, and it gives the history of the divine teacher,

teacher, while he was incarnate upon earth. All this is to be found in the most faulty Greek edition, that has yet been printed of the holy book. From this, however, we are not to conclude, that the difference between a faulty and perfect edition of a work is inconsiderable. To exemplify this, let us take a sentence in the New Testament of the most frequent use;—that which is commonly translated from the Greek, in the following words; “*Gloria in excelsis Deo et in terrâ pax hominibus bonæ voluntatis.*” There are three different modes of reading this sentence in the Greek. The first when translated,

Gloria in excelsis Deo;

Et in terrâ pax hominibus bonæ voluntatis;

the second,

Gloria in excelsis Deo, et in terrâ;

Pax hominibus bonæ voluntatis;

the third,

Gloria in excelsis Deo,

Et in terra pax,

Hominibus bona voluntas.

Now in all of them, the sentence is most beautiful; in all, it is such as angels might sing, and heaven and earth rejoice to hear. But the sense in each is different; and every person, therefore, must wish to have the true reading, or the manner in which the sentence was written by the evangelist himself, ascertained: still, however, the difference of the reading does not in any wise affect the general authenticity

thenticity of the sacred book, as an history, or as a rule of faith or duty.—Yet it evidently is of importance to settle the true reading. This is attempted by a comparison of antient manuscripts, by examination of parallel passages, and by verifying them with the same passage, as it is cited in the writings of the fathers. How great is the space between the edition of Tacitus by Lipsius, (to go no further back); and that of the same author by Brotier! Yet in each, the history is the same. Each informs the reader of the dark policy of Tiberius, of the arts of Sejanus, of the imbecility of Claudius, the cruelty of Nero, the grandeur of Otho in his last moments; from each the reader learns, that, by the election of Vitellius in Germany, the fatal secret of the empire was disclosed, that, an emperor might be chosen out of Rome. Yet surely the scholar reads all this with infinitely less pleasure in Lipsius, than in Brotier. Such being the comparative merit of a perfect and an imperfect edition, and the connection between the sacred writings and sacred literature being so great, every person, to whom the sacred writings are dear, must wish them edited in the most perfect manner: and must be sensible that it would reflect disgrace on the learned of the christian world, that, any one pagan author should be published in a more perfect manner, than the word of God.

To give the text in its utmost purity, has been the object of the editions and publications we have mentioned,

mentioned, and many others. An Englishman must view with pleasure the useful and magnificent exertions of his countrymen in this respect.—Bishop Walton's Polyglot ranks first in that noble and costly class of publications; foreign countries can shew nothing equal to Dr. Kennicott's edition of the Bible, or similar to Dr. Woide's edition of the Codex Alexandrinus, or Dr. Kippling's edition of the Codex Bezae; and in the whole republic of letters, nothing is now so impatiently expected, as Dr. Holmes's edition of the Septuagint.

T H E E N D.

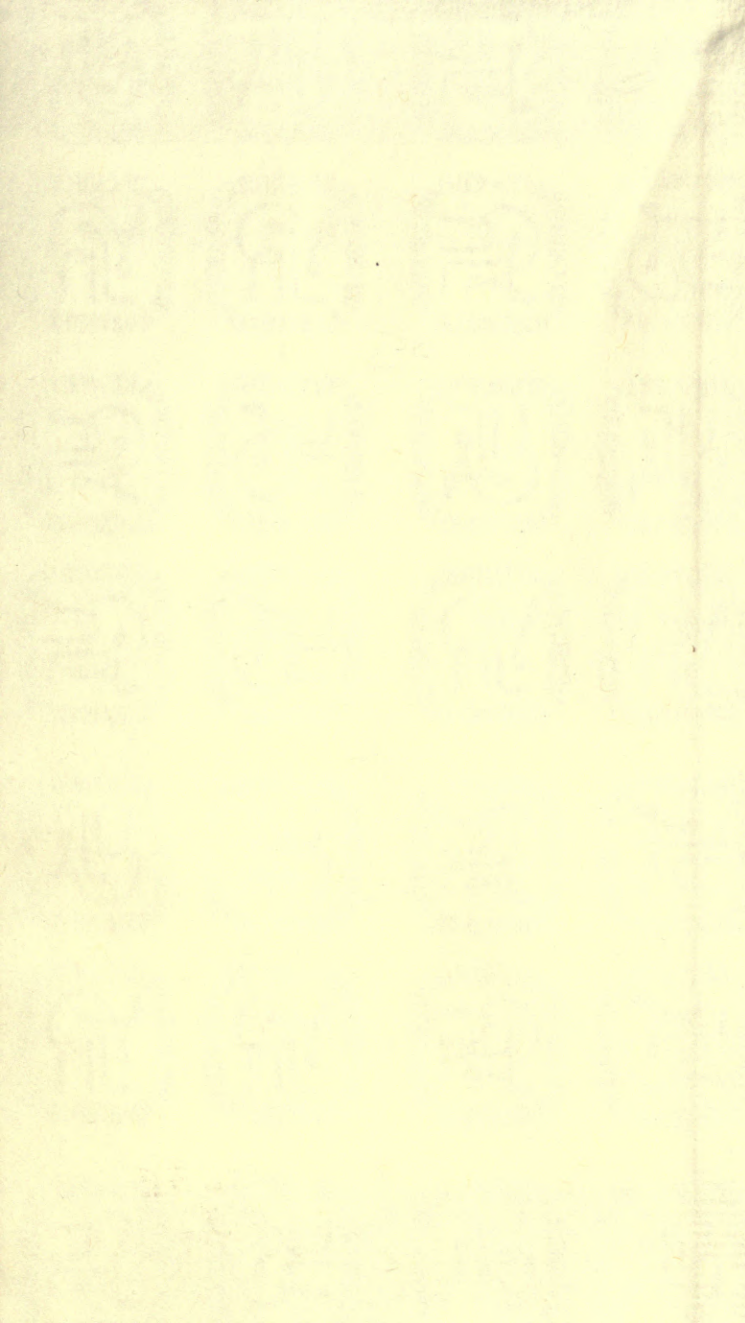
Page 3, line 11, for *authority* read *antiquity*.

19, — 26, dele the words, *of Moses*.

41, — 21, for *does* read *doest*.

60, — 1, for *destruction* read *distinction*.

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